

SOME ASPECTS OF WESTERN AND INDIAN ASTROLOGY

WITH SPECIAL REFERENCE TO LIFE, LOVE,
MARRIAGE, HEALTH, PHYSICAL DEFICIENCIES
AND MORTALITY

by

RAMNIKLAL R. MODY, B. A., LL., B.

Author of

Indian Astrology

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Ramniklal R. Mody, B.A., LL.B.
Solicitor, High Court, Bombay
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P R E F A C E.

The present book contains articles which were published years ago in the Sanj Vartama Annual Patent Numbers. These Articles come in Part I of the Book. They have been thoroughly and completely revised and many important matters and tables have been added so as to make them as complete as possible. The last chapter of Part I, dealing with Chandrayoga or lunar combinations has not appeared before. It is a new matter added as it seems to the author to be rather important.

In the Second Part of the Book, there are two matters dealt with. The first deals with the rationale of planetary relations. The same appeared in the *Astrological Magazine* of Bangalore some years ago. It has been completely and thoroughly revised and made as useful as possible. The second Chapter deals with the rationale of planetary powers. This was an essay written by the author for a competition inaugurated by the Bombay Astrological Society and won silver medal. This also has been thoroughly and completely revised and will be found to be useful. The rationale of planetary powers and relations though schematically dealt with by eminent Sanskrit scholars has not been explained and it is difficult to follow the reasons why planets have certain powers attributed to them. However an attempt has been made to make this article in particular as lucid as possible.

R R M

10, B. V. Villa
Alexandra Road
Mumbai, Bombay, 7

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PART I
Chapter I

The Vitality of the Zodiacal Signs.

In the first two chapters of this part we shall consider the questions of (1) The Vitality of the Signs of the Zodiac and (2) infant mortality

Before considering the latter question, it will not be out of place first to consider and discuss the first one of the vitality of the twelve signs of the Zodiac. It is not necessary to write anything in defence of the science of astrology, though it has been unfortunately brought into ridicule, contempt, discredit and degradation, because of the hopeless muddle into which, it has been landed by the blunders of some of its ignorant votaries and by the trickeries and frauds, practised by some unscrupulous impostors for their own selfish ends, with a view to filch and rob the ignorant, the gullible and the innocent of their moneys. It is sufficient now to state, that it is a perfect science, based on logic and reason and still maintains its position as such in spite of scandal, ignorance, superstition, scepticism, doubt, prejudice, contempt and imposture. It is very amusing to note, that those who are loudest in their onslaughts, attacks and protests against it, outwardly with a view to show

off their disbelief in it to the public, are the very persons who almost every day of their lives run to, and consult the astrologers, to have their fortune and future predicted and foretold and woe to the science, if the predictions made by the astrologer do not come off true. It is then immediately said that astrology is no science, that it is all humbug and superstition or that it is a channel, through which, that rogue and bounder of an astrologer makes his living by trickery and fraud by always painting a rosy picture, a bright career and the happiest future. The astrologer must be correct and exact in all his predictions, otherwise he is doomed. The doctor may commit blunders with impunity in the diagnosis of the disease from which his patient is suffering and give him wrong treatment, with the result that he, the doctor, sends him, the patient, to his place of rest in heaven, but he charges his fees and that is scientific knowledge and scientific progress. The lawyer may commit blunders with impunity, mismanage, spoil and lose his client's case, in which, his reputation or property worth lacs of rupees may be involved and which may spell utter ruin to the client, but the lawyer charges his costs, charges and expenses and perhaps that would be excused on the ground of an error of judgment, because he is a legal luminary and is considered to be infallible, but woe betide the astrologer, if his reading of the client's past is incorrect in any particular or if his prediction of the future proves to be inaccurate in one single matter. He is immediately dubbed as a fraud, a mountebank, an impostor or an ignoramus and the science of astrology, it is said at once, is a sham, a mirage and a superstition. It is undoubtedly absurd to think that astrology by itself is not a science, because some of its exponents and

otaries are either ignoramuses or impostors or innocent blunderers Astrology, as a science, is a vast subject and so many factors have to be considered and taken into account for the purpose of making predictions, that even the best, the most sincere and the most intelligent exponents get bewildered and come to a wrong conclusion and so make a wrong prediction, but that does not show, much less does it prove, that it is not a science

The factors employed are (1) the planets including the luminaries viz the Sun and Moon (2) the Zodiac and the twelve signs constituting it and the twelve terrestrial houses We are concerned here more with the second factor mentioned above viz the Zodiac and the twelve signs constituting it, with special reference to them from the standpoint of their vitality

The Zodiac What it is

The Zodiac or Rashi Mandal or Rashi Chakra, literally means a group of animals collected in a circle and is a broad belt or band in the heavens, round the earth or rather across the heavens, nearly parallel to the equator, extending some nine degrees on either side of the ecliptic i.e. the Sun's annual path in the heavens, as viewed by an observer on this our Earth It is invisible and its position in the heavens can only be made out by noticing the various positions of the planets at night

The Zodiac is furnished to us by the motion of the earth called revolution round the Sun Its value and importance lies in the fact, that it is the path of the Sun,

and its employment in astrology is simply a testimony and proof of the importance and influence of the Sun, and a planet's place in the Zodiac means simply its position in the Sun's path. It is virtually the orbit of the earth.

Division of the Zodiac into the twelve Signs

This broad belt or band of the Zodiac serves as a tabulum or medium or channel, through which, the planets, which are the centres of power, force, energy and vitality are working and functioning. It is divided into twelve equal sections of 30 degrees each, called signs, which are given distinctive names and are comparable to the divisions on the dial of a watch or clock. They start from the point occupied by the Sun at the vernal equinox, that is about 21st March of every year, according to the Western science of astrology, a date which is now changed, but according to the Hindu system of astrology, the Sun attains the 1st degree of Aries at present somewhere between the 13th and 17th of April every year. It is called the Mesha Sankranti and marks the beginning of the Saka or the Maru or the Chaitra year. These twelve sections or signs, which are named after certain animals and worms and also show human forms, are represented by symbols or forms and divided and classified as shown in the accompanying table. These forms have been taken from the Brihat Jatak and other Indian authorities on astrology held in great esteem and authority in India. There is practically no difference between the forms, given by Indian and Western writers on the subject, except as regards the signs Scorpio and Capricorn, which, in addition to the symbols of the Scorpion and the Crocodile, are considered by the Western writers, also to represent the former, by the

snake or serpent and sometimes also by the eagle and the latter by the goat who is a mountain climber. These symbols or forms should be thoroughly memorised and understood, as they are of extreme importance in unravelling the secrets of the signs and the planets ruling them and afford a most valuable guide, in interpreting their meaning and in reasoning out the various combinations and permutations, that are the natural result of the blending and their effects. In fact, the twelve signs are the foundation of all astrological interpretation and form the ground plan and basis of astrology and all astrological reasonings, meanings and interpretations. It may be said that the natures of the various planets can only be deduced, reasoned out and understood as revealed differently and distinctively through each of the twelve signs. "They may be said to furnish, if not the alphabet" says a learned English writer "which may properly be relegated to the planets, as more fundamental, at least, the grammar of astrology."

Three objections

Three main objections may, however, be raised as to the value and importance of the twelve signs constituting it and their forms or symbols, (1) that these forms or symbols have no existence in fact, but are only the result of imagination, (2) that even taking it for granted, that they do exist, they are variable and changeable and would present different aspects or forms from different positions, and (3) lastly that even if the existence and non-changeability of these symbols are admitted, it cannot and does not necessarily follow that they should bear the meanings and interpretations ascribed to them, for the simple reason that the original and the copy

are not the same, so that it is not only futile, but absurd to say, that the signs, symbolising animals, human beings and worms, should bear the meanings and interpretations sought to be logically ascribed to them from their forms or symbols

The answers to the three objections

(1) The answer to the first objection is ocular proof for the sceptic, who will not fail to see at least nine out of the twelve forms as clearly as possible in the sky when it is clear

(2) The answer to the second objection is, that these forms or symbols appear to present the same appearance from whatever place or position, they are seen from our earth. Further, ocular proof gains support from antiquity and tradition as historical research will and does definitely prove. These symbols have undergone no modifications, during all known time. Why? Because of their truth and reality and because they have an actual living relationship with the signs of the Zodiac they represent. (3) The answer to the third and last objection is, that it fails to take note of the human faculty of analogy and comparison. The picture of the symbol gives the general idea of the animals, the human beings and the worms symbolised by the signs, of their general characteristics, though the animals etc., may differ even in specie from one another and also in their specific peculiarities and special characteristics in general and also in particular. Under the circumstances, it follows that the Zodiac and the twelve signs in which it is divided, together with their forms and symbols, are capable of a rational explanation based on reason and logic, but it is better to raise the super structure of interpretation of the signs on tradition, inspiration and revelation rather than on logic and reason as it would meet with less opposition

Various Divisions of the signs

There are various kinds of divisions of the signs of the Zodiac viz, (1) Polarity i e division into male and female, positive and negative (2) Polarity subdivided into the triplicities or trigons, groups of three signs each and we get the four elements viz Fire, Earth, Air and Water (3) each of these four elements is in its turn, characterised by three kinds of essential attributes or gunas viz (a) cardinal or moveable or Chara (b) fixed or immoveable or immutable or Sthira and (c) common or mutable or Dwiswabhava (4) There is a further division of the twelve signs into the four castes viz the Kshatriyas, Vaishyas, Sudras and Brahmins Thus the twelve signs are the outcome of the division of the Zodiac in the factors mentioned above and conversely, this division arises from the fact that the Zodiac is constructed from and is the combination of the same factors, so that it is from the interplay of the four groups of powers viz , the two polarities, the four elements or triplicities, the four castes and the three qualities or gunas, that the whole Zodiac of the twelve signs is built up, four out of which belong to each of the three qualities and one of each group of four belongs to each element and caste and further that all the odd signs viz Fiery and Kshtriya and Airy and Sudra are called positive and male and all the even signs viz , the Earthy and Vaishya and the Watery and Brahmin are called negative and feminine

“ Astrology attributes to each one of the twelve signs a certain influence over the physical and mental constitution of every human being, whether the influences and qualities of the several signs, were seen through by inspiration, divinely

revealed, read into them by empirical art in the course of ages, or inferred or deduced by reason and logic, it is certain that these influences do exist, are there and have their undoubted effects and results, (compare the effect of the Moon on the ebb and tide in the oceans, and of eclipses and earthquakes on our earth, to name only a few out of the many effects of the signs and the planet on our earth) and such is the force and immortality of tradition, that the same forms or symbols stand for the same signs and carry the same meanings and interpretation today, as they have done from times immemorial and for ages past, but the fact that the meanings and interpretations of the signs have come down to us by the mere force of tradition alone, cannot detract from or depreciate their value. On the contrary, their very persistence and consequent existence today, proves their value and their truth and adds to their sanctity and genuineness."

Inherent Natures of the Signs

Having shown the outcome of the division of the twelve signs as just stated, the next thing is to determine the question of the inherent natures of the twelve signs apart from what is denoted by the combination of the state of nature or polarity, the element, caste and quality to which each of them belongs and their rulers. Has Aries, for instance, any intrinsic or inherent nature or character, apart from what it derives from its being a cardinal, fiery male, Kshtriya sign, ruled by Mars. It has been suggested by an eminent English writer, that the answer is open to doubt. It may be stated here, that it is not, for it is the symbol of each of these "arbitrary divisions of 30 degrees each, called signs, their inherent and intrinsic natures and characteris-

tics which immediately and indelibly stamp their own natures and indicate, for certain, their peculiar and special influence, characteristics and natures. In other words, people, coming under the influence of Aries, by having the sign in the ascendant or by having one of the luminaries occupying the same, display the special and peculiar characteristics and inherent and intrinsic nature of the Ram those under Taurus of the bull, those of Gemini and other signs denoting human symbols or forms of mankind in general and so on

Symbols of the Signs show their inherent nature

These symbols indicate the internal, inherent, intrinsic and inborn attributes or qualities which may be truly described as ramlike, bull like, crab-like, lionlike, human etc. These characteristics are inborn, immanent and inherent and will seek an outlet or show themselves out sooner or later according as occasion arises and according to the circumstances and surroundings. They form indeed the very essence, not only of the individual's character, but are the source and fountain head of all his aspirations and desires and are the springs which stir the individual to action and are, in brief, himself. They also afford a most valuable guide as to the physical, moral and mental conditions as well. In fact, the symbols are the inexhaustible mine of information, regarding the individual's character, his inner and inherent nature, his physical and mental characteristics and peculiarities and his innermost being and working.

Influences modifying the inherent natures of the signs

But this inherent nature is considerably modified and altered often completely out of its original shape and mould,

by a good many external influences and factors which are furnished by the division of the Zodiac, as stated before, which shall now be traced so far as they affect the vitality of the twelve signs

The Twelve signs - What they show

The twelve houses of the horoscope show the physical mould of the person born. The ascendant or the first house is the concentrated essence of the remaining houses and represents the physical body as a whole, because it shows the exact position of the earth signifying the body in the celestial sphere in relation to the Sun, the Moon and the other planets at the time of the birth of an individual and is thus consequently of primary importance on the question of life. The ascendant is the pivot, upon which every other factor in the horoscope centres round, the importance of the other houses, so far as life is concerned, rests solely on their relation with the ascendant, representing the physical body. The nature of the sign, rising in the ascendant, shows the nature of the physical constitution with which, the subject is born and is naturally endowed. In other words, the ascendant shows the physical mould, the sign rising in it indicates the material of which the mould or form is made and the planets are forces which act and react directly or indirectly on both. A concrete illustration will make the whole position clear. Let us take vessels made of earth, glass, wood, brass, copper and steel. All those show the physical mould or form. The earthen and glass vessels are extremely brittle, the wooden ones much stronger and the steel ones the strongest. Break, they all do, but the latter do not do so, so easily. They last

long, as the powers of resistance of brass, copper, steel and other metals of a like nature are very great. Very little force and time will be required to break the former, a vast amount of labour, toil and time will obviously be required to break the latter. So with the twelve signs of the Zodiac, some of them bestow weaker physical constitutions, some neither extremely strong nor extremely weak, while others bestow constitutions of the nature of iron and steel. The former easily succumb to disease and death, the latter offer stubborn resistance against them and take a long time before they succumb, because they have great powers of resistance and are hence very vital. It, therefore, becomes important to inquire, which signs are vital and which are not, because they give a clue to the solution of the all important question of life in infancy and even in later age.

Elements to be considered in determining the relative Vitality of the Signs

For determining the relative vitality of the signs, the following factors have to be taken into account, viz , (1) their forms or symbols, (2) their various divisions, (3) the planets, (4a) signs over which they rule, (4b) signs in which they get exalted, (4c) signs of their detriments and falls, (4d) their Multrikona signs, (5) and the aspects of the planets.

Division of Signs by Symbols

From the symbols of the signs, given in the table, it will be seen that they are divided (1) first into animal, bestial or quadruped viz , (1) Aries, Taurus, Leo, Sagittarius and half and Capricorn, 1st half (2) into human or biped

viz Gemini, Virgo, Libra, Sagittarius 1st half and Aquarius, (3) into vermin, mute or dumb viz Cancer, Scorpio and Pisces and (4) double-bodied or bicorporeal viz , Gemini, Sagittarius and Pisces

The table will also show that each of the twelve signs is positive and negative, male and female, masculine and feminine in rotation, the odd signs being positive and male, the even ones being negative and female, and further that the positive and male signs comprise the fiery and airy triplicities or trigons, in other words, the fiery and airy signs are merely their sub-divisions, while the negative and female signs comprise the earthy and watery triplicities or trigons, in other words, the earthy and watery signs are also merely their sub-divisions "Earth and water are negative and inert, but are acted upon by the positive elements fire and air. The winds i.e. air (airy triplicity) stir the waters of the ocean (watery triplicity) and shake the bowels of Mother Earth (earthy triplicity). It is on account of these reasons, that fiery and airy signs are called masculine or male or positive signs

"Earth and water are the two attributes of Mother Nature, given them, she is able to produce and to bring forth and consequently the signs which have affinity with these two celestial elements, may well be regarded as female or feminine or negative "

Note that all the fiery signs viz , Aries, Leo and Sagittarius are bestial or animal, that all the airy signs viz. Gemini, Libra and Aquarius are human and that all the watery signs viz , Cancer, Scorpio and Pisces are dumb and vermin. And according to Indian astrology, Virgo and Aquarius, which

are both human signs are also considered to be watery signs, so that it will be seen that the watery signs, with the single exception of Aquarius, are all feminine or female signs. Again according to Indian astrology, the signs Sagittarius (2nd half) and Capricorn (1st half) are both animal or bestial signs. Sagittarius 1st half is human.

Relative vitality of the signs-

(1) Fiery and bestial group- all vital-

The fiery group viz Aries, Leo and Sagittarius, are vital signs from their very nature and give great strength and power to resist and withstand diseases and give and prolong life even in a severely afflicted horoscope. The reasons are first, (1) that these signs are all bestial or animal, as the forms or symbols clearly show. Aries is represented by the ram, an animal, Leo, by the lion, also an animal, and Sagittarius, the centaur, first half man, the last half horse, an animal. The sign Sagittarius is also represented by the hunter or archer. Obviously the vitality and stamina of animals or beasts, such as those mentioned above, is naturally and must be decidedly greater than that of human beings and worms, such as crabs, scorpions and fishes. The reason is, that animals have an immense store of heat, energy, stamina and vitality in their bodies. The first, the Ram, wears a natural coat of wool and is thus naturally gifted by the Almighty with means, whereby the heat and fire which is the source of all stamina and vitality in the body, is naturally preserved. The second, the lion is universally regarded, as the king of beasts and his strength, stamina, virility and vitality can best be described in the words of an Indian poet who sings that a lion's cub alone can digest

the milk of the lioness and that a vessel made of any metal other than gold, cannot hold the same, because if it is put into a vessel, made not of gold, but of any other metal, the vessel would be broken to pieces. Even the horse which is represented by Sagittarius has an enormous store of energy, stamina and vitality and is perhaps the oldest of known domesticated animals, used for the purpose of vehicles. Even the energy of motor cars, steam engines and other things used to day is calculated by a reference to this animal, e g, a motor car or an engine being of 18 horse power or 12 horse power etc. Again the symbol of the first part of this sign is the archer or hunter or a man shooting an arrow from his bow. No weakling can handle a bow and an arrow and can be or even aspire to be an archer or hunter unless obviously he has physical strength, stamina, vitality and courage both mental and physical enough to enable him to go a hunting.

(2) Kshatriya signs-warrior class

Secondly, column II in the table will also show, that these are all Kshatriya signs. Kshatriyas are known among the Indians as a warrior class and must necessarily possess vitality and stamina and also physical and muscular strength, robustness and virility and a physique capable of enduring the rough and hard life of a soldier, absolutely essential for his profession.

(3) Male signs ruled by male planets

Thirdly, they are all male and positive signs respectively ruled by Mars, Sun and Jupiter, all male planets. Males have, as a general rule, more stamina and vitality and

more physical and muscular strength than females who are proverbially known as weaker vessels and are generally physically the weaker of the two, having by far much less vitality, vigour and stamina. The male signs are also less liable to external disorders, the female signs are more receptive to external influences and conditions. The positive signs especially the fiery and bestial group having too much vitality and stamina in them, are apt to neglect and very often overwork the body, taking abundant physical exercise even to an excess, but little or practically no repose or rest. They are also often imprudent in matters of diet and bring on diseases and undermine their health on this account. The airy group, consisting of all purely human signs, on the other hand, is apt to overwork the mind, their tendency being always mental and imaginative. They are apt to worry and to overstrain the mind by study or worry. The result is nervous breakdown, as a result of the overworked mind, reacting on the body.

(4) Fiery Signs—Fire is an invigorating element

Fourthly, these signs are all fiery signs. Natural and internal heat is absolutely essential for the preservation of the physical body from disease and death. Fire is an invigorating and vitalizing element and destroys and burns away all the natural impurities of the physical body. Physiologically, those who have vital heat in their bodies, are gifted with very good digestive powers and appetite and vice versa and consequently there is no wonder that people with excellent appetite and digestion, should be physically more robust and strong and have more energy, vitality and stamina. Heat, natural heat is the *sine qua non* for a long

life and sound and perfect health. Thus these four elements or factors viz. that these three signs are all animal or bestial, male and positive, fiery and Kshatriya, are common to all the three signs of this group, (except that the sign Sagittarius is partly bestial and partly human) account for their vitality and stamina and their ability to resist disease and death.

Influences tending to vitalize or devitalize the signs.

The remaining elements to be taken into account for the determination of the vitality are (1) the sign rulership i. e. the planet which rules the sign, (2) the planet's exaltation and (3) fall in a particular sign., (4) the natural friendship or enmity between the ruler of the sign in question and the planet, getting exalted or having a fall in that particular sign, and lastly (5) the quality or guna or attribute of the sign in question i. e. whether it is cardinal or chara, fixed or sthira. or common, or dwi swabhava.

The influence of these five elements mentioned above will tend either to increase or decrease the vitality or go to show its excess or want or deficiency or vitalize or devitalize the sign in question.

Aries

Each sign of this group shall now be considered separately in the light of the remarks made above. The sign Aries is ruled by Mars, and is also his Multrikona sign who, though considered to be an evil planet, is first of all, a male and positive planet, secondly he is hot, fiery and electric and thirdly he is a Kshatriya planet. So that he is naturally energizing and vitalizing. He gives vital

heat and a good circulation and for this reason, is able to throw off diseases. This sign is also the sign of the Sun's exaltation. The Sun is known in Indian astrology to be the Jiva or Prana or life and the Satva or the essence of the universe. He is to the solar system, what the heart is to the physical body, and the main spring to the clock or watch. He is vital heat and vital energy. He is the great vitalizing centre, force and power throughout nature and the universe, always, vivifying, nurturing, supporting and life giving. He is the fountain head, source, and root of all life, energy, strength, stamina, vitality, light and heat." The Sun, like Mars, is a male, positive and also a Kshatriya planet. The exaltation of the Sun, in this sign, coupled with his natural friendship with Mars, its ruler, naturally tends to further vitalize it. The result of the combination of these elements is that it makes this sign a really vital one indeed, full of vigour, vitality and stamina, able to resist disease and death and fight against them with a surprising tenacity.

Defects

The main defects of this sign, however, are, (1) that Saturn, who is the natural enemy of both Mars and Sun and who is a cold, dry, contracting obstructive and devitalizing planet, has his fall in this sign with the result that its vitality and stamina suffer, to a certain, thought to a small and negligible extent, and again (2) that this sign is cardinal or moveable so that its peculiar characteristic is to be continuously on the go, always moving, rushing and gushing, and thus its vitality, stamina and energy are often wasted to no purpose and uselessly spent away on this account. This sign, though a strong and vital one, robust and full of vigour and stamina, is not and cannot be the

strongest sign in the Zodiac, but comes next to Leo and Sagittarius in this particular respect

Leo

The sign Leo is one of the strongest signs of the Zodiac. The reasons which may profitably and briefly be recapitulated are (1) that it is a bestial or animal sign represented and symbolised by the lion, universally recognised and accepted as the King of beasts, full of vigour and vitality (2) It is also a fiery and (3) Kshatriya sign, the fire of the lion, its symbol and of the Kshatriya and its inherent fire and the fire and heat of the Sun, its ruler, give this sign abundant natural heat almost to an excess, with the result that this excellent combination endows this sign, with abundant vitality and stamina and excellent digestion (4) This is also a positive and male sign, so that the remarks made in connection with the sign Aries, on this score, are equally applicable here. It is ruled by the Sun and is also his whose Multrikona sign, the Sun who is the Jiva or Prana or life and is what the heart is to the physical body. One peculiarity of this sign, is that no other planet has either his exaltation or fall and it stands by itself in this connection. Moreover it is a fixed sign, so that because of its fixedness, its vitality and stamina are not unnecessarily frittered away or wasted, as in the case of the cardinal sign Aries.

Thus, there is no wonder that this perhaps is one of the strongest and most vital signs in the Zodiac. But the heart is generally affected when it is either badly tenanted or aspected by the malefics especially Saturn, the natural enemy of its ruler, the Sun, and especially in the 5th house, which also rules the heart. If at all, it is inferior only to

mutability and bicorporeality characterises it, is kept well under control by the human part, symbolised by the archer which indicates the supremacy of man over beast, of man who leads and guides, by the light and power of his mind and reason, over beast who is led and guided purely by instinct

Airy Group

The Airy group which together with the fiery group goes to make up the group of the six male and positive signs and comprises of Gemini, Libra and Aquarius

(1) Human Signs

The signs, in this Airy group, are also vital and have great vitality and stamina, though not so great as the fiery ones mentioned above. The reasons are (1) that they are in the first place, signs all symbolising human beings who have and must obviously have less vitality, energy, stamina and physical and muscular strength and virility than animals such as the ram, lion, and horse, symbolised by the animal signs. Human beings come next in order in point of vitality and stamina, to the animals mentioned above, and the worms and reptiles such as the crabs, scorpions and fishes symbolised by Cancer, Scorpio and Pisces

(2) Sudra

(2) Secondly, all these signs are all Sudra signs. Sudras are persons, whose profession generally is to serve the three higher castes. They toil and labour from morn till eve and lead a hard, arduous and laborious life. The majority of this class consist of agriculturists and tillers of the soil. They work and toil in the open under the Sun in hot and cold weather and earn their livelihood by sheer honest hard

labour and work. Thus the open air and hard life give them abundant exercise and keep their bodies fit and strong. By their very mode of life, they thus acquire extraordinary physical strength and a fund of vitality and stamina almost equal to that of the Kshatriyas, the only substantial difference being that the Kshatriyas are fighters, while the Sudras are their menials and assist them in their fight. Their food is also simple and frugal. The Sudras have thus bodies capable of the utmost physical endurance and physical wear and tear, acquired by the leading of a natural and simple and consequently a healthy life. Thus it is no wonder that these signs should also have abundant vitality and stamina.

(3) Male Signs

(3) Thirdly all these are positive and male signs and are vital also on this account as in the case of the fiery signs.

(4) Air

(4) Fourthly Air as an element is also vital and vitalizing, though not to the same extent as fire which comes in this respect above air, which, in its turn, stands above water, as a vitalizing element.

Libra

Out of the three airy signs, Libra comes first, in point of vitality, though next to the fiery group in this connection. The reasons are that its ruler is the benefic and magnetic Venus who though a feminine planet is, however, according to Indian Astrology, concerned with semen, the vital fluid which shows vital force. One great peculiarity of this sign is that it is connected with the falls of the two luminaries, the Sun and the Moon and Saturn gets

exalted in it. Leo is not concerned with the falls or exaltations of any other planet as no planet has his fall or exaltation in Leo. Similarly the positive signs Gemini, Sagittarius and Aquarius are not concerned with the fall or exaltation of any planet whatever in them, though Rahu, the Moon's north node gets exalted in Gemini and Ketu the moon's south node in Sagittarius. Except these four positive signs mentioned above, all the other signs including all the negative ones are concerned with the fall or exaltation of one planet or the other. On the other hand, Libra is affected by the falls of the two luminaries viz, the Sun and the Moon, and it is the exaltation of Saturn-the malefic. The Sun which is the centre, root and source of all vitality and energy gets debilitated here, being the sign of his fall. The Moon, the other luminary also gets debilitated in the first three degrees of the next sign Scorpio. Saturn gets exalted here, but being the natural friend of Venus, its ruler, not much harm is likely to be caused on this account.

Being a cardinal sign, it very often tends to waste its vitality to no purpose as its nature is to be continually on the go.

Being human and consequently mental, however, it is the mind or the imagination that runs riot, though it has not much bearing on the development of the physical body. The health, in the case of this sign, as in the case of all human signs, is very often spoilt by overstrain or worry, which undermine it and bring on disease and death, the mind reacting on the body, so that the vitality of this sign is partly sapped away for this reason.

In spite of all the faults and defects enumerated above, this being the Multrikona sign of Venus and being governed by her is one of the most remarkably fortunate signs of the Zodiac and the heaviest affections pass away without any bad results. It frequently gives great vitality and stamina to resist diseases and death and to prolong life and the reason is perhaps suggested to us by its symbol of a man holding the balance in his hands, which, it must be confessed, is not only very interesting and suggestive, but very illuminating, clearly indicating that the human mind keeps all these various warring elements in the balance, and thus under its control by the force of human will and reason, and so wards off the evils of disease and death.

Gemini

Gemini is again a very peculiar sign and stands on its own pedestal. It certainly gives good vitality and stamina in the ordinary run of things, as it is human and consequently must necessarily be more robust and strong than the mute or dumb signs. Again this is an airy sign and is classified as Sudra, so that it has undoubtedly a good deal of vitality and stamina on account of these reasons also. This sign has been put down as a male and positive sign, but as a matter of fact, it is both masculine and feminine, as its form or symbol clearly shows. Being neither purely male, nor purely female, it is neither extremely strong as the fiery signs or even the other two airy signs, but its vitality and stamina are fairly moderate. Another reason why this sign is moderately strong and perhaps the weakest of the odd signs, is again furnished to us by its symbol which represents the combination of a man and a woman, suggesting thereby

frequent cohabitation and inter-course and consequently loss of vitality, stamina and strength, on this score

It is ruled by Mercury, a convertible planet, which becomes benefic or malefic, masculine or feminine, according to the planet, with which it is in closest aspect, i e according to the planet with which he is placed. It is regarded by the Indian Astrologers as neuter i e having no sex. The reason of this lies in the fact, that he is the lord of both the common or mutable signs viz Gemini and Virgo and gets exalted in Virgo and debilitated in Pisces, which are all mutable or common. His Multrikona sign is also Virgo. So that if Mercury, the ruler is in good aspect and is not otherwise afflicted in the horoscope, he will tend to increase the vitality and stamina of this sign, but decrease it, if his position is otherwise than what is described above. Both Gemini and Virgo being mutable or common and human must thus from their very nature be more wiry than strong or vital. As this is a common or mutable sign, it shows that it is careless about its health and being human and airy, it brings about illhealth and disease by unnecessary worry and sometimes by overstudy, overstrain and exhaustion. The result very often is that there is nervous disorder and exhaustion and danger of paralysis.

Aquarius

The sign Aquarius the last of the airy and male signs is a positive, masculine and human sign, and in point of vitality and stamina comes next to the three fiery signs and the airy sign Libra. Being a masculine, airy and human sign, it is unquestionably physically more robust, strong and vital, than the three watery and vermin or mute or dumb signs, even though

name is Aquarius, a name which is derived from the word Aqua meaning water, so that its watery characteristic also tends partly to sap its vitality, though to a very negligible extent, and hence its position among the vital signs ranks fifth, the first three being the fiery signs and the fourth, the airy sign Libra

Airy Signs are all human

One of the chief peculiarities of the airy group of signs is that they all symbolise human beings. Being human they are mental, as only human beings, in the whole manifested universe, have minds. The result is that the tendency of these signs is to worry so that the health of these signs becomes weakened by unnecessary worry which brings on nervous disorders such as neuralgia, neurasthenia, somnambulism, hysteria and paralysis and other diseases akin to these. It is obvious, that human beings alone worry and have perforce to worry, and further that human beings, alone suffer from nervous exhaustion, all, a result of the human mind reacting upon the physical body and its nervous system. Illness, ill health and diseases are also brought about by over study, over-strain and over-exhaustion. Another peculiar characteristic of the human signs is that being human, they diet carefully though not always so and avoid disease and illness by extreme carefulness in this direction, and in this connection, the human and earthy sign Virgo stands supreme. The reason is, that this sign both by virtue of its symbol and classification is a feminine sign, and females are known to be as a rule, more careful at least so far as diet is concerned.

So far as vitality and stamina are concerned, the signs in

the fiery and airy groups would perhaps stand in the following order, in their order of merit viz

- (1) Sagittarius
- (2) Leo
- (3) Aries
- (4) Libra
- (5) Aquarius
- (6) Gemini

This order may be taken as correct, so far only as the masculine group is concerned, but two or three signs of the feminine group may perhaps intercept it, but as a general rule the order mentioned above generally prevails

Feminine Group

The feminine or negative group of signs comprises of the watery and earthy group. The former group viz the watery group shall be first considered. This group consists of the signs, Cancer, Scorpio and Pisces and is perhaps the lowest in point of vitality and stamina. The chief peculiarities of the signs in this group are (1) that they all symbolise worms and reptiles, such as crabs, scorpions and fishes (2) that they are all dumb and mute and (3) that they are, both by symbolisation and classification, all watery. It is obvious that (a) symbolically considered, these signs, symbolising the worms mentioned above, must necessarily and naturally have extremely low vitality and stamina indeed, as these worms can be easily crushed and can be said to be almost ephemeral, though they characteristically endeavour to cling to life, but have not the necessary amount of vitality or physical strength or stamina for the purpose (b) In the next place, they are all feminine or negative signs. Females have

weak physical bodies and constitutions, being universally known as the weaker vessels. Females have not their physical bodies, well adapted for physical wear and tear as a general rule, though their powers of endurance and resistance are found to be extremely great, and they pass through crisis especially at the time of pregnancy and delivery with surprising tenacity. Thirdly all these signs, both by symbolisation and classification, are watery signs. Water, as an element, is negative and inert and is acted upon by the positive air i.e., the airy triplicity. Water is the universal solvent. It dissolves earth and is the carrier of air or airy forms. Water is used for washing solids and gases and for putting out fire. Its chief characteristic is reception to outside or external influences. Water spreads out, so that watery signs give big bodies, but very little vitality or stamina, the physical parts constituting the physical bodies given to these signs, are generally soft, loose, flabby, fatty and spongy in character, having practically no cohesiveness, showing want of solidity and substance, this watery characteristic of the watery signs does one more thing and that is that it keeps these signs internally cold which shows a deficit of the necessary fire and want of digestion and want of vitality and stamina in consequence.

These signs are classified as Brahmin signs. Brahmins have, as a general rule, weak physical bodies and little stamina or vitality. The reasons are not far to seek. They are enjoined by the Shastras to lead an austere life and to pass their lives in meditation and in the study of the Vedas, the sacred scriptures and the Shastras. Their study compels them to keep in-doors. The result naturally is, that they have little fresh or open air, or physical

exercise which are absolutely essential to keep the physical body fit. The study, seclusion and sedentary habits of life sap away the vitality and stamina of these signs of which they have very little in store.

Cancer

The symbol or form of the sign Cancer viz the crab is obviously the weakest and that of Scorpio though small in size the scorpion is, perhaps the strongest. The symbol of Pisces coming midway between the two, all these reptiles or vermin, can be easily crushed, though their characteristic, is to cling to life, as much as possible. In the first place, the crab is almost ephemeral, it has practically little or no vitality or stamina. In the next place, Cancer is also a feminine, negative and watery sign and on account of its plasticity and receptive characteristic, is also weak on that account. Lastly its ruler is the Moon, a feminine and watery planet, shining by the borrowed light of the Sun, and continually waxing and waning. The Moon is the quickest planet and her extreme velocity and motion, coupled with the fact that she is the ruler of 7 cardinal signs assist in wasting and frittering away what little vitality or strength, this sign has or can have. The Moon is a cold planet and has no natural heat of her own. Although the size of the Moon is extremely small, she appears to us on earth to be one of the largest planets. The reason is her extreme proximity and nearness to the Earth of which she is only a satellite. The result is, that lunarians have large and tall bodies, but they are mostly almost always weak and have practically no vitality, strength, stamina or energy in them. They are mostly loose, soft, flabby, fleshy and of a spongy character, without any satva or real substance or vitality. These characteristics

are accentuated by the fact that she is a watery planet and water spreads itself out. Again both this sign and its ruler, the Moon, are feminine and watery and consequently cold, showing want of digestion and consequently want of vitality and stamina. Its symbol, the crab and the ruler appear to be comparatively big in size, but really extremely small. The real size and the spreading out of the bodies of the sign, its symbol and the ruler show that there is hardly any cohesiveness of the physical parts so that there can be no chance left for the body to be robust and strong and to possess any real stamina or vitality. It must again be borne in mind that the fiery Mars gets debilitated in this sign as he has his fall here, and his fire is put out by the water of this sign, with the result that the chances of this sign, being vitalized by Mars are considerably reduced, but not much harm results or is likely to result from this fact, as Mars is the natural friend of the Moon, the ruler of this sign. Further Jupiter, the benefic, has his exaltation in this sign and he is the best and the closest natural friend of the Moon and also of Mars and so pours his benefic and preserving influence, tending to preserve life. Still this is the weakest sign of the Zodiac, and thus the reason why the Moon is considered to be the chief significator of life, especially in infancy and even in later life can now be very well understood, when the fact that the sign which she rules is the weakest sign of the zodiac, for reasons already mentioned.

Scorpio

This is a negative and feminine and fixed sign, ruled by the malefic Mars. It is considered to be very critical in infancy and increasing in strength and vitality and power later in life as it grows older. The reason why it is

so can be easily understood and realised by referring to its symbol, the scorpion which is a poisonous and venomous vermin which dies early in infancy, but is very tenacious and strong later in life. Further this sign being a fixed sign does not waste its vitality and energy, because of its fixedness and consequent stability. Though, this sign is the sign of the Moon's fall, it is very significant to note, that it is ruled by Mars, the friend of the Moon, and consequently is vitalized by Mars. It is true that this sign is the worst for the Moon, being the sign of her fall and that it is liable to external disorders and epidemics, but once the critical period in infancy is passed, this sign becomes very vital and gives length of life.

Pisces

As for the sign Pisces very little explanation is needed to show, that the vitality and stamina of this sign must be necessarily low, as can be easily understood by a reference to its symbol, which is two fishes swimming in opposite or contrary directions. Symbolically, it is the second weakest sign of the zodiac in point of vitality, just above Cancer. It is easy to imagine that a large majority of the fishes having very small bodies, have very little stamina or vitality, though the bigger kinds of fishes may have some amount of stamina and vitality in them. Its femininity and watery characteristics show that its little store of strength, vitality and energy is very small, as compared to that shown by other masculine and fiery, bestial, airy and human signs. Its doubleness or bicorporalness and its mutability or commonality show that its little store of energy, stamina, strength and vitality soon gets exhausted by its being frittered away and unnecessarily wasted. Further it is a

Brahmin sign, ruled by a Brahmin, the benefic Jupiter, so that this is one of the additional reasons why this sign is very low in vitality. Its mutability coupled with the fact that it is ruled by the benefic Jupiter, a warm and temperate planet and that it is the sign of the exaltation of another benefic Venus (also a Brahmin and Jupiter's enemy) makes it completely careless and negligent in matters of health, especially as Mercury, the human planet, gets debilitated here, being the sign of his fall. Its only redeeming features are that it is ruled by the benefic Jupiter, and it is the sign of the exaltation of Venus and it has nothing whatever to do with the malefics Mars or Saturn. This sign is the only sign in the zodiac which has relation only with the benefics, Jupiter, Venus and Mercury.

Earthy Signs

The only group left to be considered is the group of the earthy signs, the peculiarity of which is, that it is not purely of a particular kind or type of signs, just as the three other groups, discussed above, but is of a mixed character, the first sign of the said group viz. Taurus being purely animal or bestial a domesticated and domestic animal, the bull the second being purely human and the third and the last being partly watery and partly bestial or animal. Again all the signs in this group, are classified as feminine signs so that they must necessarily be weaker than the positive signs, on this account, though by reason of their symbols, they all have greater vitality and stamina than the watery and vermin signs. Further these are all earthy signs. Earth as an element is, as a general rule, solid though crumbling. It gives strong and solid constitutions, great powers of physical endurance and the ability and strength to stand a good deal of physical

wear and tear and a little roughing, as it is called. But the illnesses when they come, are generally long and severe and recovery is usually slow. Though the constitutions of the earthy signs are generally strong and fine, they quickly go down, once the rot sets in and it takes pretty long in restoring them to their original condition and it can be done only by extreme trouble, anxiety, patience, delay and expense.

Vaishya Signs

Further these signs are classified as Vaishya signs. Vaishyas, as a class are generally merchants and business men, and act as middlemen to the three other classes. This class is generally rich and wealthy and leads a luxurious life, a life of full and plenty. They seldom know what want, poverty and destitution really are and mean. They have means at their command to keep their bodies fit. Under the circumstances they have good physical bodies, well fed and nourished. But this class seldom makes the best use of the best gift and means which nature has so benignly given them in plenty and abundance. Though they move about in the open, and take fresh air, they do it generally in cars and carriages. They take very little exercise and eat very rich and luxurious food. The result generally is that they spoil their health and bring on disease by their life of luxury and ease. Thus though they have strong constitutions they spoil them in the manner described above. They are themselves mostly responsible for the ill health, disease and physical suffering they have to undergo because it is their mode of life which brings them on. The symbolical aspect of the signs in this group is interesting, indeed, as the symbols are of a mixed character, two of them being animal or bestial

and one being purely human Taurus is classed among the moderately strong signs and is put at the head of the feminine group of signs in point of vitality and stamina. It is supposed to promise a fair length of life, but is considered, however, to be critical in infancy, but increasing in strength and power, late in life, as the native grows older in age. The reason why this is so can easily be realised by a reference to its symbol or form viz the bull, which is a domestic animal, requiring a good deal of care and caution in breeding and rearing when young, but giving pretty good and hard work, nay excellent work, when grown older. The bull is proverbial for his strength and vitality among the Hindus. This sign is classed, among the female or negative signs, but its symbol, the bull suggests, that it has more of the masculine vitality and virility. Again the ruler of this sign is the benefic Venus and the sign itself is the Multrikona sign of the Moon and her exaltation, both being feminine planets, the former having dominion over the vital fluid the latter being deeply concerned with death in infancy and even in later life. Fortified with this excellent combination, and having a sort of obstinacy like the bull a characteristically obstinate, unintelligent and lazy, though a robust and strong animal, this sign tends to laziness and thus spoils and mars its health and its naturally strong constitution by pure laziness and obstinacy bordering almost on stupidity. This is an earthy sign, however, and earth being solid, it has a solid constitution, able to stand and endure a good deal of physical wear and tear. The illnesses when they come, are likely to be long and severe and recovery is usually slow, by reason of the fixedness and earthiness of this sign. As this is a fixed sign, it does not

waste or fritter away its vitality and energy by any unnecessary rush or bustle, but tends to preserve and conserve the same, because of its fixedness and consequent stability. It takes no unnecessary exertion.

Virgo

Virgo is a feminine, negative, earthy, human and common or mutable sign ruled by the convertible or neuter planet Mercury whose Multrikona and exaltation sign it is. This is one of the most feminine signs of the zodiac, as both its symbol and classification go to show. Its symbol is a female and its classification is also among the female and negative signs. Being human and a female sign, it diets very carefully and being both female and earthy, it is one of the most practical signs in the zodiac. It is also a Vaishya and earthy sign, so that it undoubtedly possesses a good and solid constitution and good powers of physical endurance and wear and tear, but these are generally spoiled by a life of luxury and ease. Its ruler is Mercury, the convertible planet who also gets exalted in this very sign, Venus, the planet having dominion over semen, the vital fluid, is weak and debilitated here, being the sign of her fall and consequently the planet Venus does not vitalize it. The result is that its vitality and stamina greatly depend upon the position of Mercury who properly aspected would perhaps vitalize it and devitalize the same, if contrary conditions prevail. The chief drawback of this sign is its extra femininity and extra timidity as a necessary result. Being a human and female sign, it also tends to worry, perhaps a little too much and more often than not over nothing and entirely unnecessarily, as is usually the

case with womankind in general. The result generally and usually is nervous breakdown, hysteria, neurasthenia, paralysis and other diseases of a like nature brought on mostly as a result of imaginary fears and needless worry and anxiety over the same. Its common or mutable characteristic shows that it is sometimes very careless and negligent about its health as a result of fear, anxiety and sometimes despair. Still, however, among the feminine group of signs, it stands by far the best and perhaps comes first in vitality and stamina in the said group, as the sign Taurus tends to be lazy and consequently mars its health on that account and further it is liable to fits in dentition and is critical in infancy and is thus liable to succumb to an early death on account of these reasons, though this sign has decidedly a stronger and more solid constitution for many reasons viz that it is bestial or animal, earthy, fixed and is ruled by Venus and is the Multrikona and exaltat on sign of the Moon.

Capricorn

This is a feminine and negative sign ruled by Saturn. According to Indian Astrology, this sign is considered to be a sign partly watery and partly animal or bestial. The reason of this is to be found in its symbol, or form viz an alligator or a crocodile, a huge amphibious animal. The 1st half of this sign is animal and the latter half is watery. The watery characteristic of this sign makes it critical in infancy, making it generally weak and delicate and often ailing especially when young, and increasingly stronger in old age, because of the bestial part of it. This sign is both Vaishya and earthy, so that all that is said above, with regard to the other two signs of this group in

this connection is also applicable to this sign. It gives a solid constitution, able to stand a good deal of physical wear and tear, when once well started in life. This is a cardinal sign and its general tendency is to waste its energy, stamina and vitality in unnecessary rush and hustle, and much ado about nothing really substantial. On the whole, this sign is, in brief, one of the weakest signs especially in infancy (1) firstly on account of its watery characteristic, (2) secondly on account of its cardinality (3) thirdly its ruler is the cold, non-vitalizing and the malefic Saturn, (4) fourthly because the fiery and malefic Mars gets exalted in this sign, ruled by his natural enemy Saturn (5) fifthly and lastly because Jupiter has his fall here. Neither the Sun nor the Moon would be well placed in this sign, because they are both the natural enemies of Saturn, so that all the above mentioned planets viz Mars, Jupiter, Moon and Sun, all tend to devitalize this sign, as they are all the natural enemies of Saturn.

Summary

To sum up the whole question of the vitality and stamina of the twelve signs of the zodiac in brief, one must, first of all look to the symbols of the twelve signs. They are of primary importance on the subject just discussed, because they reveal, at a glance, the inherent natures of the signs, so far as the question of vitality and stamina is concerned. From the symbolic point of view, the signs can be divided into (1) animal or bestial (2) human (3) vermin or mute and (4) single or double bodied. The animal signs viz, Aries, Leo, Sagittarius, 2nd part, Taurus and Capricorn are, as a general rule, stronger and have generally greater vitality and stamina in

them, than the human or vermin or mute signs, though Taurus and Capricorn, though both bestial or animal are always critical in infancy, the former frequently subject to fits in dentition and consequently liable to succumb to an early death, the latter also critical in infancy for reasons already mentioned above, but both getting increasingly stronger in old age, once the critical period in infancy is passed. As for Sagittarius, it is partly animal and partly human. Both these parts, however, go to make this sign, one of the most vital signs in the zodiac. Perhaps this sign would head the list in point of vitality and stamina, for the simple reason, that the animal part of it, is kept well under control, by the human part, symbolising the archer showing the supremacy of man over beast. Next in order to the animal signs come the human signs, viz. Libra, Aquarius, Sagittarius, Gemini and Virgo. Sagittarius tops the list on the question of vitality, next come Leo and then Aries, the animal signs in their order of merit. These are followed by Libra, Aquarius, Gemini and Virgo in the order mentioned. The signs Taurus and Capricorn would take precedence over Aquarius and the other signs following it, provided, of course, the critical period in infancy is passed. There remain only the three dumb or mute signs viz. Cancer, Scorpio, and Pisces, of these, Cancer is, as has been seen at the lowest rung of the ladder, followed by Pisces which is a little better, Scorpio, is also critical in infancy, but this sign, like Taurus and Capricorn, gets increasingly stronger in old age, when once the critical period in infancy is passed and in that case, it comes off better even than the human signs, except Sagittarius and Libra. This finishes off the whole list, so far as the symbolic standpoint is concerned.

The next thing which shows the inherent powers and natures of the various signs of the zodiac is their classification which divides itself into four main kinds, viz polarity, triplicities castes and quadruplicities

The first three of these four show the inherent vitality and stamina of the signs and the last i e the quadruplicities show what use is made of these powers, whether for better or for worse or good or evil. Polarity shows the division of the twelve signs of the zodiac into male and female, odd and even, masculine and feminine, positive and negative i e the division of the one into two. The positive and male group of signs is a general rule, more vital, than the negative or female group, which is generally the weaker or less vital as a whole. This polarity is then subdivided into the triplicities and castes which are both four in number, viz (1) Fiery and Kshatriya (2) Airy and Shudra (3) Earthy and Vaishya and lastly (4) Watery and Brahmin. The fiery and Kshatriya group, which is also, purely an animal or bestial group is by far the strongest and the best and comes first in point of vitality and stamina. The airy and the human group follows next in order, followed by the earthy and Vaishya group which comes in between in order and last comes the watery, dumb and Brahmin group.

Fire is an invigorating and vitalizing element and consequently, fiery signs are necessarily vital.

Air, as an element, is also invigorating and vitalizing, but not so much as fire. Moreover, it has a lot to do with the mind, as the airy signs are all human signs. Consequently, the mind exerts a considerable influence on the physical body and health and frequently undermines the same.

Earth is obviously solid and consequently gives a solid constitution, capable of much physical wear and tear, enabling a person to undergo and undertake a lot of roughing, the difficulty with the earthy signs is that once the health goes down, it is very difficult for them to recoup it, without a considerable amount of trouble, worry, delay and expense

Water as an element is negative and inert, loose and spreading itself out So that there is no cohesiveness of the physical parts, as a result, watery signs are very weak in constitution They have big bodies, but of a soft, fleshy flabby, fatty, and spongy character There is lack of the necessary heat in their bodies, being watery and cold and being all mute and vermin signs they are liable to be crushed, though their tendency is to cling to life, as much as possible, a tendency given to them by their symbols

Kshatriyas being born warriors and fighters must necessarily be strong and vital and so must be the Sudras, who have to toil and work for their very existence from morn till eve Vaishyas are, naturally endowed by benign Providence, with solid constitutions, but they spoil them generally by their mode of life, a life of luxury and ease Brahmans are extremely low in point of vitality and stamina, firstly because they have weak physical bodies, which are made further weaker by their studious and sedentary habits and secluded lives These are thus the elements which go to show the inherent natures of the signs

Elements, which go to vitalize or devitalize the signs, are five in number and already set out before, are well worth recapitulating again They are (1) sign rulership (2) a planet's exaltation (3) and fall in a particular

and evil positions or aspects are more liable to kill Taurus rising gives danger of fits during dentition in infancy and if the figure be a weak one, the death of the child may result from this cause

Fiery signs rising and next to these the airy signs, Libra, Aquarius and Gemini and Virgo and Scorpio give the best vitality and stamina for reasons already explained, and so persons, born with these signs rising on the ascendant, will live through illnesses, while it would kill others, born under the other weaker signs rising on the ascendant It is, as Raphael,—the great and well known astrologer, says “the difference in the quality of the signs which causes an apparent contradiction in the science, for one child will live and be healthy with a very evil nativity, while another will die without half the amount of radical evil and this depends on the sign rising on the ascendant,” just as the brittle character or otherwise of the different kinds of the vessels depends upon the difference in the quality of the materials used in their manufacture

Hence if a strong and vital sign is rising in the ascendant *and the ruler of the ascendant is well placed and free from affliction*, the person will be able to withstand diseases and live through severe illnesses and will not easily succumb to death

Chapter II

Astrology and Infant Mortality

Having discussed and examined the question of the vitality of the signs of the zodiac, the next thing to be considered is the question of infant mortality from the standpoint of astrology and see what factors are necessary in determining the question whether a child is likely to survive or not and the principles by which the same is determined, as it is futile and manifestly absurd to delineate the horoscope of a child and predict anything about its future in connection with marriage, profession, monetary conditions etc., when it has little or no chances of its survival. The early years of a child's life are naturally very critical and uncertain, for the simple reason that its physical organism is entirely undeveloped and immature and the several parts of its body are extremely tender and delicate, so that there is no wonder that the planets exert a greater influence upon infants than adults and morbid distempers, diseases, illnesses and ill health result very easily from evil transits, positions and aspects of the planets in the case of children than in the case of adults and grown up men and women.

Childhood bears a close parallel to and resemblance with old age and senility, but the planetary influences in old age are of a different nature, kind and order, the physical body by the action inseparable from life and existence undergoes a continual change from birth, in old age, the smaller fibres,

tissues and muscles become more and more rigid, the minute vessels grow into solid fibres no longer impervious to fluids and there is a tendency in all directions to contraction, dryness, immobility, rigidity, inertia and inaction, the true Saturnine qualities. The child may be compared to a delicate flower, likely to wither away or perish for reasons too obvious to mention, such as the mother's health and her vitality, stamina, and strength to feed and nurture it, vaccination teething, smallpox, measles and numerous other diseases and illnesses to which the child is subjected during the period of its infancy and earlier years of its existence.

Infantile life—Important factors

In considering the question of the life of an infant or even an adult it is always necessary to consider :—

- (1) The ascendant..
- (2) The sign rising in the ascendant and its nature.
- (3) The ruler of the ascendant.
- (4) The nature of the planets rising in the ascendant.
- (5) The Sun and
- (6) The Moon and their strength or weakness by sign and or house positions.
- (7) The 8th house, the sign occupying it and its nature.
- (8) The ruler of the 8th house.
- (9) The aspects of the planets on the ascendant and the 8th house and
- (10) The assistance received from the benefics viz. Venus, Mercury and Jupiter by their house and sign positions and their aspects on the ascendant, Sun

and Moon The seriousness of the disturbance to health and life must be judged by the strength and weakness of the rulers of the ascendant and 8th house and the Sun and Moon by their house and sign positions and of the ascendant and 8th house by the signs rising in them and the strength and weakness of the afflicting planets by their sign and house positions and the aspects, always bearing in mind that the aspects of the benefics are always good and preserving, while the aspects of the malefics are always malefic, evil and destructive

The Ascendant the 8th house and their rulers, the Sun and Moon are the most vital spots or the chief signifiers of life in any map, the rest being all connected therewith

The Ascendant

The ascendant is of the first and foremost importance It corresponds with Aries and the 8th house corresponds with Scorpio, signs which are both ruled by Mars who is thus closely connected with life and death life commencing with the ascendant, corresponding with Aries and with death the 8th house—the house of death and corresponding with Scorpio Thus both the ascendant and 8th house are houses of immense importance in considering the question of life whether in infancy or later life

The ascendant is the concentrated essence of the remaining houses and represents the physical body as a whole because it shows the exact position of the Earth signifying the physical body in the celestial sphere in relation to

the Sun, Moon and the other planets at the time of the birth of an individual in her revolution or annual journey round the Sun and also in her diurnal movement on her own axis and is thus consequently of primary importance on the question of life. The ascendant is the pivot upon which every other factor in the horoscope centres round, the importance of the other houses, so far as life is concerned, rests solely on their relation with the ascendant representing the physical body. The ascendant corresponds with sunrise and the beginning of the day and consequently it naturally denotes birth and the beginning of life and light. As for the nature of the sign rising in the ascendant and its importance see p p 10 and 11 of Chapter I. Some signs bestow weaker physical constitutions than others, and persons born with these weak signs rising in the ascendant or occupied by the Sun and/or the Moon have much lower vitality and stamina, and are thus susceptible to the morbid effects of planetary action than those born under signs which naturally bestow stronger constitutions.

Thus the ascendant representing the physical body and the sign rising in it denoting the physical constitution of the subject are of immense and primary importance and it is the pivot upon which every other factor, in the horoscope, so far as life is concerned, centres round and depends.

Planetary Aspects

According to Hindu Astrology, all the planets aspect the houses which are 7th from the houses in which they are placed i. e. houses in opposition to those occupied by them selves, but Mars, Jupiter and Saturn, the superior planets

have certain extra aspects which are that Mars aspects the houses which 4th and 8th from the house in which he himself is placed, while Jupiter and Saturn respectively similarly aspect the 5th and 9th and 3rd and 10th houses from the houses in which they are placed. The reason for these extra aspects of these three planets just mentioned lies in the fact, that they are superior planets having their orbits outside the orbit of the Earth.

Houses

The houses over and above the ascendant which have to be taken into account for determining the question under discussion, are the 2nd, 6th, 7th, 8th and 12th and the importance of these houses lies in the aspects of the planets, evil aspects of the malefics and good aspects of the benefics thrown by them on the ascendant itself and or on the 8th house.

The 8th house is the house of death and the 2nd house is exactly opposite to it and consequently planets placed in the 2nd house aspect the 8th house by opposition. The 6th house is the house of illnesses and diseases and the 12th house is exactly opposite to it, so it naturally follows that planets placed in the 6th house, whether benefics or malefics being weak by house position bring on diseases and illnesses and so do planets in the 12th by being in opposition to the 6th. Mars and Saturn, placed in the 6th, throw their respective aspects on the ascendant and 8th, the ascendant being 8th from the 6th and the 8th being 3rd from the 6th, they being the basic and fundamental aspects of Mars and Saturn respectively. It is needless to say that it is chiefly the malefics which play the most important part in

causing death, especially when they affect the vital spots viz.—the Sun, Moon and ascendant and the 8th house and their rulers either by being placed in the ascendant or the 8th or in the other houses by aspect, and hence any position of the malefics in the horoscope which tends to affect the Sun or Moon or ascendant or 8th house—the house of death, or their rulers either by conjunction, opposition or any other aspect of the malefics is bad and dangerous and is likely to cause it to perish, while, on the other hand, such a position of the benefics is beneficial and is found to be of great assistance in saving its life. The importance of the houses other than the ascendant lies in the aspects thrown by the planets on the ascendant and/or the 8th house and their rulers. The 3rd house has no bearing in this connection as no planet placed in this house can ever aspect the ascendant or the 8th house. Saturn occupying the 11th house is, however, important, as he would then aspect both the ascendant and 8th house from this position by his, extraordinary aspects and would thus be dangerous

Angular position of the Planets

It is generally believed that the angular position of Mars and Saturn is evil, serious and destructive of the child's life, while on the other hand, such a position of Venus, Mercury and Jupiter is good, beneficial and life-preserving. The principle seems to be too broadly stated. The occupation of the ascendant by Mars and Saturn or either of them is obviously dangerous, serious and critical by itself by reason of their very position and their occupation of the 7th—the descendant by reason of the aspects thrown by them from this house on the ascendant by opposition. The occupation of the 10th—the meridian by Mars and by Saturn

of the Nadir—the 4th house are also serious and dangerous, as both these planets will aspect the ascendant by their extra aspects according to Hindu Astrology. These malefics will be square to the ascendant according to the Western system. But the occupation of the 4th house by Mars and of the 10th house by Saturn which are both angles is not likely to be inimical to or destructive of infantile life as these planets cannot, when so placed, aspect the ascendant or the 8th house either by their ordinary or extraordinary aspects, though it may be that such a configuration may either kill the parents, the mother or the father or both or the wife of the child in future.

Mars and Saturn are both malefic and evil by their very natures, and they or their aspects especially the conjunction, opposition and square which are considered to be evil would naturally prove inimical to infantile life. It is because of these evil aspects of these malefics that the angles derive their importance. The position of Mars in the 4th and of Saturn in the 10th are the only exceptions, generally considered to be bad which cannot altogether be considered to be as dangerous to and destructive of infantile life. The conjunction and opposition of Mars and Saturn are always bad and evil without exception. The angles especially the ascendant and the descendant are evidently and certainly sensitive points, always dangerous and critical and are very important and significant on the question of life in infancy and life in general and thus there is no wonder that the angular position of the malefics should be considered to be evil.

So far as the angular position of Mercury, Venus and Jupiter is concerned, the same principles apply. The

occupation of the ascendant and descendant the 1st and 7th houses by the benefics is good, the first by reason of the position itself and the second by reason of the aspects thrown on the ascendant by them from the 7th house. The position of the benefics Mercury and Venus in the 4th and 10th houses can have no bearing on the question of life, though it may be good for the parents, business and occupation. The position of Jupiter in the 10th house can also have no bearing on the question of life as he cannot aspect either the ascendant or the 8th house from this position. His occupation of the 4th house may be useful to some extent as he will aspect the 8th house from this position, even though he cannot aspect the ascendant from here. Thus the proposition that the angular position of the benefics is always beneficial and saves life in infancy or even life in general, except as pointed out above is rather too broad, just as it is in the case of the malefics which is always considered not only serious and critical, but always fatal. The importance of the angles lies firstly in the position of the planets both malefics and benefics in the ascendant and secondly in the aspects thrown on the ascendant by them by their position in or occupation of the other angles.

Planets and Trinal Houses -5th & 9th

The position of the planets in the trinal houses is more innocuous. Mercury, Venus and the luminaries can never aspect the ascendant or the 8th house when occupying these trinal houses viz the 5th and 9th. Jupiter is important as a life saving factor when occupying these houses as he will aspect the ascendant by his extra aspects. Mars in the 5th is a bit bad as he will aspect the 8th and 12th houses when

placed here. Placed in the 9th, he would aspect the 12th house, but that is negligible. Saturn can never aspect the ascendent and/or 8th when placed in the trinal houses and his occupation of these houses is hence of no consequence at all.

2 The Sun

The next factor again of equal, if not of greater importance in connection with the question under consideration, is the Sun.

The Sun is, as has been seen, the ruler of one of the physically strongest signs in the zodiac viz Leo and is symbolical of physical strength, health and vitality. "He is to the Solar system, what the heart is to the physical body. He is the jiva or prana or life. He is called the Grahapati, the Lord of the planets and devatas and is the essential factor in all our conscious existence. He is the soul of the physical being, containing in himself every form of manifestation of phenomena, the representative of unseen force and power and the directing and motive force and centre of the universe. He is the satva or the essence of the universe, vital force, vital energy and vital heat. Complex in the quality of his rays, he specialises through the circling planets by reflection and refraction, and just as the whole spectrum of colours is concealed in white, the rays of all the planets are all combined in his orb. He is the mind of the world, the organising principle, the great vitalising centre, force and power throughout nature, always vivifying, nurturing, and supporting. He is not only the life force of the universe he illuminates, but contains and carries in himself all the powers attributes, and gunas specialized in the other planets, all of which draw and

placed in the male signs and weaker when placed in the female signs Libra and Aquarius, so far as the Sun is concerned, are the weakest signs of the male signs, while Taurus and Scorpio are the strongest of the female signs. It is not a very happy position for the Sun to be placed in either Libra or Aquarius, so far as health, stamina or vitality are concerned, because Libra is the sign of his fall and of the exaltation of the cold and slow Saturn, his natural enemy who deprives him (the Sun) of much of his stamina, vitality, light and heat and further because this sign is ruled by Venus, a feminine planet and also his natural enemy. The Sun in Aquarius is also not good, as Saturn his enemy is its ruler, and it is partly a watery and consequently a cold sign, and the Sun placed here loses much of his vitality, stamina, light and heat. The Sun is always well placed in fiery signs, two of them viz Leo and Aries are respectively the signs of his rulership and exaltation and the third Sagittarius is the sign ruled by Jupiter his natural friend, and further as he is a fiery planet and the element of the sign and planet coalesce. Illnesses and diseases arising through excessive heat, will be frequent, sharp and severe, but soon over. All fiery signs are also animal signs and animals like rams lions and horses have as a general rule, undoubtedly a greater amount of vitality, strength and stamina than human beings and worms like crabs, fishes and scorpions. Moreover the rulers of the other two signs viz Aries and Sagittarius are Mars and Jupiter who are his natural friends. The fiery signs are all Kshatriya signs - Kshatriyas the warriors and fighters. The Sun in airy signs which are human signs is also good except as shown above. But the health very often gets weakened by worry as human beings are not only prone, but are compelled

to worry, which causes a nervous breakdown leading to nervous disorders like hysteria, neurasthenia, paralysis, mental diseases and other diseases of a like and kindred nature. Their health soon recuperates, however, through mental rest and change of scene. The earthy signs and the Sun placed in them give a solid constitution, able to stand a good deal of physical wear and tear. Illnesses are likely to be long and severe and recovery is usually slow, as their vitality and stamina being feminine signs is low. The Sun in watery signs gives the weakest constitutions, lowest vitality and stamina, for the simple reason that the two elements fire and water have not only nothing in common between them, but are antagonistic to each other. Moreover all the watery signs are also feminine and vermin, but as the Sun is the natural friend of all the rulers of these signs, the Moon, Mars and Jupiter, though the physical constitution may not be exceptionally strong and though the vitality and stamina of these signs may be extremely low, the child is not likely to succumb to an early death, if the Sun is not otherwise badly aspected by the malefics, as the Sun is placed in the signs of his natural friends who are always likely to shield and protect the child up to the very last gasp of breath and life.

The Moon

The Moon or Vilagna is the last, but not the least factor, but a factor almost of paramount importance to be taken into account on the question of life in infancy and even in later age. The Moon is the ruler of Cancer which is symbolically represented by the crab and perhaps the weakest sign of the zodiac, as far as vitality and stamina are concerned and the physical constitution which this sign bestows is

certainly of the weakest character. In the next place, her influence on the physical body, representing the Earth as she does, is also very marked on account of her extreme nearness to the Earth, no other planet being so near to the Earth as the Moon—her distance from the Earth being only 240,000 miles, while Venus, the planet next to the Earth being million 67 miles distant i e more than 33 times as much. Though the Moon is a small body, she apparently appears to be one of the biggest, and this is accounted for by her extreme nearness and proximity to the Earth. The light of the Moon is also the reflection of the light of the Sun. She shines by the borrowed light of the Sun who stands for the Atma—the soul, the Moon stands for the mind. The Atma is self-luminous, the light of the Moon or the mind is only the reflection of the Atma. The Atma—the Sun is infinite, the Moon—the mind is finite and circumscribed. The Sun is the Purush, the Moon the Prakriti. Because she shines by the reflected and borrowed light of the Sun she is rightly considered to be 'the medium of relationship, the conveyor and distributor, her velocity and motion is extremely great being thrice that of Mercury and by far much greater than the motions of other planets, the result is that because of her brisk passage through the circle of the zodiac, she rapidly takes up magnetic forces from the other bodies, and as aspects are quickly formed and dissolved, she produces continual change and acts as an expulsive, alternative and cleansing agency and just as the Moon quickly moves through the zodiac and is the lone wanderer in the skies, the lunar person is always a rover, restless, moving, mobile, changing and varying and also variable, inconsistent, inconstant and unsteady.

The Moon is secretive, convertive, integrative, metamorphic and assimilative in action, because she imbibes the light of the Sun and for the same reason she is the receiver and preparer. See Medical Astrology by Henry Daath at pp 16-17. Alan Leo's Astrological Manual IX.

Indian Astrolgers consider her to be almost of paramount importance not only on the question of life in infancy, but in respect almost of every other question connected with the life of a human being from an astrological standpoint,

Rashi Kundli

They put down a kundli or horoscope from the position of the sign in which the Moon is placed at the time of birth which is treated and examined in the same way as the birth horoscope.

Navamansha Kundli

They also give an equal importance to the Navamansha Kundli which is directly connected with the Moon. The Janma Kundli or the horoscope of birth has relation with the Sun and is calculated with the assistance of the two motions of the Earth, her rotation on her own axis and her revolution round the Sun. The Earth moves one degree forward in her revolution round the Sun per day, but by her rotation, she goes through all the twelve signs in one day of $2\frac{1}{2}$ hours; she thus takes about two hours to go through one sign by her rotation.

The Moon revolves round the Earth and goes through all the twelve signs in about $27\frac{1}{2}$ days, and takes about $2\frac{1}{2}$ days to go through one sign containing 30 degrees in her revolution round the Sun. She covers about $\frac{4}{9}$ of a sign

by her revolution round the Earth in a day : i.e. about 13 degrees and 20 minutes in a day of 24 hours and thus takes about one hour and 48 minutes or about two hours to cover one degree of a sign in her revolution round the Earth. The signs are not of equal magnitude, some are long and big and some are short and small, and hence the Earth takes sometimes a little longer than 2 hours and sometimes a little shorter to go through one sign in her rotation on her own axis. The importance of the Navamansha Kundli lies in the fact that it enables us to determine the sex of the individual born. If the accendant of the Navamansha Kundli is of an odd or masculine sign, the person born will be a male, if of an even or feminine sign, the person born will be a female. This is a fairly workable rule, though it can never be always invariable and infallible without exception. The duration of the navamansha is about a quarter of an hour. It therefore necessarily follows that all births during that quarter of an hour must be necessarily male or female without exception. It is a starting proposition which goes against reason and common sense to suppose that all births during a quarter of an hour must necessarily be of one sex only either male or female. The degrees of a Nakshatra or an asterism are 13 minutes and 20 seconds and one ninth of two hours is also exactly 13 minutes and 20 seconds, showing an exact correspondence in figures. The Janma Kundli is calculated with reference to the Sun signifying the male principle and gives us the history of the subject born. The Navamansha Kundli is calculated with reference to the Moon, signifying the female principle and gives us the history of the wife or husband as the case may be of the marriage partner : i.e. of the opposite principle in life in nature. One is the

Purush, the other the Prakriti, the one signifies unity, the other duality

(3) The Dashas or the periods of the planets

The Dashas are the periods of the planets Parashar, the great Indian Rishi mentions 42 kinds of these Dashas, but at present only two of them viz, the Ashtottari and the Vinshottari are in vogue and use. The Ashtottari Dasha takes the life period at 108, while the Vinshottari takes it at 120. They are both calculated from the position of the Moon at birth. For a fuller explanation of the origin and rationale of the Dashas, the reader is referred to the author's book on the subject Indian Astrology—Ashtottari and Vinshottari Dashas.

Sadesati Panoti or the cycle of 7½ years

The Sadesati Panoti or the period of seven and a half years is also calculated from the sign in which the Moon is placed at the individual's birth. Let us suppose, for instance, that at the birth of an individual, the Moon happens to be in the sign Tula or Libra. His Sadesati Panoti will begin from the time Saturn enters into Virgo and will continue till Saturn goes out of the last degree of Scorpio. A Panoti may also be for a period of two and a half years only. This happens when Saturn comes 4th or 8th from the sign in which the Moon is placed at the individual's birth. In the illustration taken above, the Panoti for two and a half years will begin when Saturn enters into Capricorn and Taurus and will continue until Saturn occupies these signs, and Saturn takes nearly two and a half years to go through one sign.

Four kinds of Panotis

There are 4 kinds of Panotis viz (1) Iron (2) Golden (3) Silver and (4) Copper The first two are supposed to be extremely evil in their effects and very often prove disastrous, the latter two, sometimes and in some rare cases, prove the other way round and are found to make the person literally roll in wealth or rise from the position of extreme poverty to the highest pinnacle of position and power This happens, however, only in rare cases, the favoured few of Dame Fortune and this only when Saturn is dignified even to the very degree firstly by sign position (essential dignity) and secondly by house position (accidental dignity), not only in the horoscope of birth but in the Navamansha Kundli also and when assisted by other planets both by house and sign position (essential and accidental dignities) in the horoscope of birth (radical horoscope) and the Navamansha kundli

These 4 kinds of panotis are calculated according to the position of the Moon on the day, on which, Saturn enters the particular sign with reference to which, the Panoti is about to begin In the illustration taken above with reference to Libra, the Sadesati Panoti will begin when Saturn enters Virgo and will continue till he goes out of the last degree of Scorpio Let us suppose that on the day, on which Saturn enters any of these signs, the Moon is found to be in the 4th 8th or 12th sign from Libra i e in Capricorn Taurus or Virgo, the Panoti in this case will be an iron one i e the worst kind of Panoti, as the iron Panoti causes a great amount of loss harm, injury and evil perhaps because iron has, it seems, great affinity with Saturn Similarly if the

Moon is found to be in the 1st, (i e in the same sign as Saturn) 6th or 11th sign, the Panoti will be golden, as evil and disastrous in its effects as the iron one, as Saturn it seems has little affinity with gold. If the Moon is found to be in the 2nd, 5th, or 9th sign, with reference to which the Panoti is to be calculated, the Panoti is the silver one and if the Moon is in the 3rd, 7th, or 10th sign, the Panoti will be the copper one where the evil effects of Saturn's influence are supposed to be considerably reduced and mitigated, and sometimes even to prove extremely beneficial and even a God-*ward*.

The kind of Panoti is thus to be determined by the position of the Moon at the beginning of the month or year. If the kind of Panoti for the particular month is iron and that for the year is also iron, the evil effects of Saturn are sure to be extremely bad for the particular month, if the one is iron and the other silver or copper, the evil effects of Saturn's influence may perhaps be neutralised and the particular month may not prove to be very bad, if both are silver or copper, the evil influence of Saturn may not only be considerably mitigated, but the particular month may even prove beneficial, provided the other planets render some assistance by their sign and house positions for the time being in the birth horoscope and also in the Navamansha Kundli. Lucky indeed is the person, high or low, rich or poor, who has been fortunate enough to escape the effects of the evil influence of Saturn and has not suffered in one or more of the countless ways and matters, some of which are mentioned below, when he is passing through Saturn's Panoti for 7½ and 2½ years, monetary losses and sometimes even complete financial ruin, loss of the nearest and dearest kith and kin

occupies at birth. Similarly death is likely to occur when the Moon comes into Cancer and Scorpio which are respectively 4th and 8th from Aries, the sign occupied by the Moon at birth. This rule is very often found to give very accurate results in practice. It must not, however, be taken in all cases to be an invariable and infallible rule. It may prove wrong, but is generally found to be correct.

Affinities for Marriage

Hindu Astrologers also consider the position of the Moon alone for the purposes of determining the all important question of the affinities for marriage between the would-be husbands and wives. It is the position of the Moon in particular asterisms and signs i. e. nakshatras and signs at the time of birth of the would be husbands and wives that is considered for determining their respective affinities. This subject has been dealt with in subsequent chapter of this part.

Indian Astrologers base their calculations and inferences in these and many other matters connected with the daily life of the individual taking the sign of the Moon at birth into account and treating such sign as the ascendant. The position of the Moon at birth is thus of paramount importance on numerous questions connected with his life including life in infancy and in later life and in many other respects.

The best signs for the Moon from the point of view of stamina and vitality are Cancer and Taurus, both feminine signs, Cancer over which she rules and Taurus ruled by Venus a female planet in which she gets exalted and which is also her Multrikona sign. Cancer is also the sign of the exaltation of Jupiter, though the fall of Mars, but not much harm

is caused on this account as Mars, is her natural friend Pisces is also a very good sign for the Moon to occupy as it is ruled by Jupiter and is the exaltation of Venus, a feminine planet. The reasons are that the Moon is a feminine and watery planet and both Cancer and Pisces are also watery and feminine signs and are therefore agreeable to her nature, which is plastic, watery and receptive, and she may be said to be almost in her element in these two signs.

The Airy signs being all human signs are also good for the Moon which represents the mind. Virgo is also good for the same reason and also because it is a feminine sign.

The fiery signs are not very favourable for the Moon in this connection as they are all masculine and bestial signs and do not harmonise with her nature which is cold and watery and as fire and water are antagonistic to each other as elements.

Scorpio though a watery and feminine sign is one of the worst signs for the Moon to be placed in, as it is the sign of her fall ruled by the fiery Mars who, however, is her natural friend. Her position in this sign tends to produce impurities and irregularities of the feminine system as this sign rules the private parts of both sexes. It conduces to dissolute habits which react on the general health. It also frequently causes an impure kind of obesity. Capricorn is also one of the worst signs for the Moon, though it is a feminine and watery sign, as it is ruled by Saturn and Mars gets exalted in it, while Jupiter has his fall. Under the circumstances, it tends to weaken the lunar power, and so those born with this position in the Moon in Capricorn or Capricorn rising on the

ascendant are generally weak and delicate and often ailing especially in infancy and youth

In general afflictions to the Sun are worse than those to the Moon, as these denote defects in the radical constitution and give less promise of relief and cure, but afflictions to the Moon are serious in the case of children, irrespective of sex and even in the case of adult and old persons, the Moon plays a very important part in causing illness, disease and death. It is believed by western astrologers that, in general, Mars afflicts the Moon more than it does the Sun, (the reason is that they are of different natures) and similarly Saturn afflicts the Sun more than it does the Moon for similar reasons. But in Indian astrology, it is believed that it is Saturn that afflicts both the Sun and Moon, because he is the natural enemy of both and consequently he is more injurious and harmful to both but Mars does not afflict either, as he is the natural friend of both. Thus in judging the life, either of an infant or adult, one must consider the factors mentioned in the beginning of this chapter at p 44 always bearing in mind, the maxim of the Hindu astrologers that the aspects of the malefics are always evil and destructive, while those of the benefics are always beneficial and preservative of life.

Difficult Periods

The Moon travels through all the 12 signs during one month. The child will pass through a crisis whenever the Moon passes through the sign of the malefics or malefic which are or is likely to cause death or when the Moon passes through the sign in which she was placed at birth. If, however, the Moon is strong by being in her

own sign Cancer or in her multrikona and exaltation sign Taurus, the death may very likely occur when she passes through the sign of the ascendant at birth. During the course of one year, the Moon passes through the sign of the birth ascendant 12 or 13 times. Thus the child will pass through the several crisis about 39 to 40 times in a year.

Death in infancy may very likely take place under the following combinations

- (I) (a) When birth has taken place at twilight i.e. about half an hour before sun-rise or after sun-set and Cancer rises in the ascendant of the Hora Kundli. Cancer is one of the weakest signs of the zodiac and twilight is a dangerous time for child-birth. The first 15 degrees of an odd sign and the last 15 degrees of an even sign gives Leo as the ascendant, of the Hora Kundli, while the last 15 degrees of an odd sign and the first 15 degrees of an even sign gives Cancer as the ascendant in the Hora Kundli.
- (b) When all the malefics are placed in the last Navamamsh i.e. the last $3\frac{1}{2}$ degrees of a sign at birth.
- (c) When the Moon and the malefics each and every one of them occupy an angle. All the angles must be occupied. None of them should be vacant, Brihat Jatak Chapter Sixth, Sloak No 1.
- (II) When Cancer or Scorpio is rising in the ascendant and the malefics are placed in the Eastern or Oriental hemisphere i.e. houses 10th, 11th, 12th,

ascendant, 2nd and 3rd i. e, malefics rising or ascending the midheaven and the benefics are placed in the Western or Occidental hemisphere i. e. 4th, 5th, 6th 7th, 8th, 9th, and 10th houses i. e. setting or culminating. The Eastern hemisphere begins from the degree rising on the 10th house and ends with the degree—the opposite one on the 4th house. The Western hemisphere on the other hand, begins from the degree rising on the 4th house and ends with the degree rising on the 10th house. Cancer and Scorpio are physically the weakest signs from the point of view of vitality and offer little resistance to illness and disease and malefics and benefics placed in the positions mentioned above not only weaken but almost cripple the horoscope of the child who hence easily succumbs to disease and death. Malefics are elevated and the benefics are reverse. Ibid Sloak 2 (a). Compare the principle in Western Astrology that the malefics in the invisible half with benefics in the visible half shows a probability of death in infancy.

- (II) (B) When the malefics—the Sun, Mars, Mercury and the waning Moon) sandwich the ascendant or the 7th house—the Descendant, in other words, when these malefics are placed in the 2nd, 6th, 8th and 12th houses, the combination may prove to be fatal. The principle is that the malefics besieging the ascendant wreck the constitution and so also does their position in the 6th and 8th houses besieging the 7th

house Malefics are about to rise or risen or are just about to set or have set or some of them are rising or some setting There are four combinations possible in the opinion of the Sage Gargacharya with whom many other Pundits agree They are as follows

- (a) When the malefics are placed in the 2nd & 12th houses
- (b) " " " " " " " 6th & 8th "
- (c) " " " " " " " 2nd & 6th "
- (d) " " " " " " " 6th & 12th " .

In the first case malefics just rising or risen sandwich the ascendant between them and in the 2nd case, the malefics about to set and or set sandwich the 7th house—the descendant between them In the 3rd case, they are just about to rise and set Mars or Saturn placed in the 2nd house will aspect the 8th house and one of them placed in the 6th house, say Mars will aspect the ascendant and Saturn in the 6th would aspect the 8th—the house of death by their extra aspects respectively In the 4th case, also the malefics placed in the 6th and 12th are just set and risen and placed in the 6th are bad by aspect as just seen in the 3rd case and placed in the 12th by their very position Thus malefics rising and setting, or just risen or set or just about to rise and/or set are inimical to infantile life and very often prove disastrous and fatal to it Ibid Sloak 2 (b)

III When malefics occupy the ascendant and 7th house and the Moon is also in conjunction with a malefic in any house unruled by benefics, the combination may prove fatal. In other words, if malefics occupy the ascendant in opposition to another malefic in the 7th house and the Moon is in conjunction with a malefic, unruled by a benefic, the combination may kill the child. Thus the Sun in the ascendant with Saturn or Mars in the 7th house and the Moon in conjunction with Mars or Saturn in any house is likely to kill the child if the Moon is not ruled by a benefic. This combination is really dangerous indeed as the ascendant is badly afflicted by the position and aspect of the malefics placed in the 1st and 7th houses and the Moon is also afflicted by being in conjunction with a malefic. Ibid sloak (3)

IV (a) When the waning Moon is placed in the 12th house (i.e. just risen) and the malefics occupy the ascendant and the 8th house or either or both of them and none of the benefics is placed in the angles, the combination may prove fatal as the Moon is waning and in the 12th house, the Sun must be in the ascendant or 12th, rising or just risen in every case. In this case, the following combinations are possible with the Moon in the 12th

- (A) The Sun, Mars and Saturn i.e. the malefics in the ascendant and rising or
- (B) The Sun, Mars and/or Saturn may occupy the ascendant (two malefics in the ascendant rising and

Saturn or Mars may be placed in the 8th house
Thus two of them are rising and one about to set

- (C) The Sun may be rising in the ascendant and Mars and Saturn may be placed in the 8th house and thus be just about to set

Thus the Sun is and must be rising or just risen and thus it is a twilight scene in every case. One or two malefics is or are rising and one or both will be about to set and again there is a twilight scene, thus adding to the danger. In all these cases, there is a danger to infantile life. Ibid Sloak 4

- (V) If the Moon is in conjunction with a malefic and occupying the ascendant, 7th, 8th, or 12th house and the benefics do not occupy the angles and do not aspect the Moon, the combination is dangerous and may prove fatal. The Moon in the ascendant or the 7th house means that she must be rising or setting. The rising or setting position of the Moon in conjunction with the malefics is always bad especially when the benefics are not angular. Malefics or luminaries rising or risen or about to rise or setting, set or about to set are always dangerous, risky and critical. The 8th house is bad being the house of death. The Moon with the Sun in the ascendant means the New Moon and with the Sun in the 7th house, it will be the full Moon. There is no wonder if the conjunction or opposition of the Sun, Mars and/or Saturn in the abovementioned houses were to prove dangerous or fatal. The position of the Moon with a malefic like Mars or Saturn in the 1st

bad In this case, the Sun must be in the ascendant as the Moon is waning and being in conjunction with the Sun, it must be the New Moon If Saturn and/or Mars were respectively to occupy the 4th, 7th and 10th houses, they will aspect the ascendant and hence be dangerous If they are in the ascendant itself they are bad by their very position and dangerous If they are in the 8th house, they are equally dangerous and bad placed as they are Ibid Sloak 7 (A) The position of Mars in the 4th and Saturn in the 10th which is an exception should not, however, be lost sight of

- (B) If the Moon is sandwiched between the malefics in the 4th, 7th and 8th house, the combination is likely to prove fatal The reasons are obvious It has been seen that the position of the Moon in the 7th and 8th houses is bad To be placed and sandwiched in these houses between the malefics placed in the 6th and 8th houses or be placed in the 8th and to get sandwiched between the malefics placed in the 7th and 9th houses is not at all a very position for the Moon It is, however, difficult to see how the sandwiching of the Moon in the 4th between malefics placed in the 3rd and 5th houses can be so bad as to prove fatal Ibid Sloak 7 (B)
- (C) If the Moon is placed in the ascendant sandwiched between the malefics placed in the 2nd and 12th and the malefics are placed in the 7th and/or 8th houses unaspected by a strong benefic, the child is likely to die with the mother If benefics are aspect

ing the Moon, the mother is saved, but the child dies all the same. This must be a rare combination as all the important houses which have a bearing on the question of death in infancy are involved viz. the ascendant, 2nd, 7th, 8th & 12th. The combination may be illustrated as follows—the Moon in the ascendant, Rahu and Ketu in the 2nd and 8th, Saturn and/or Mars in the 12th or 7th or vice-versa and the Sun in any of these houses. Mercury and Venus can aspect the Moon in the ascendant only if placed in the 7th house. Jupiter strong by sign and placed in the 5th, 7th and 9th can save the mother by aspecting the Moon in the ascendant. Of course, this is only an illustration to show the various combinations as the planets may be placed in the various houses in various ways. The position of the Moon in the ascendant sandwiched between two malefics in the 2nd and 12th is bad on the face of it. Aspects on the Moon in the 1st from the malefics placed in the 7th are also bad and their position in the 8th house—the house of death is none the better. The benefics can aspect the Moon in the 1st only as pointed above. Ibid Sloak 7 (C)

- (VIII) (A) The Moon placed in the last 3½ degrees of a sign i.e. its last Navamamsha unaspected by a benefic may kill the child. The Moon in the last 3 degrees of a sign is always considered to be weak and bad. Compare Sloak 1 (b) where a similar position of the malefics is stated to be bad.

(B) The malefics placed in the 5th and 9th houses may prove to be fatal. It is difficult to see how this combination can prove to be fatal. The malefics cannot aspect the ascendant or the 8th house, when placed in the 9th by their ordinary or extra-ordinary aspects. Mars placed in the 5th can aspect the 8th, but can this combination be taken to be a fatal one standing by itself? Saturn in the 5th cannot aspect the ascendant or the 8th. How can this position then always prove fatal?

(C) The Moon in the ascendant and the malefics placed in the 7th and thus aspecting both the Moon and the ascendant show a probable fatal combination which needs no elaborate explanation, though it is a little milder than the one given in Sloak 7 (B). Ibid Sloak 9 (C)

(IX) (A), When birth takes place at the time of a lunar eclipse and the Moon is in the ascendant with Saturn (with Rahu or Ketu) together by reason of the eclipse and Mars occupies the 8th house, the child dies with the mother. As there is a lunar eclipse, the Sun must be placed in the 7th house with Rahu or Ketu and with Mercury and/or Venus in the 6th, 7th or 8th house and thus the fatal combination becomes complete. Rahu or Ketu one of the Moon's nodes will be in close conjunction with the Moon in the ascendant. This combination is certainly bad indeed, as at least five planets must and will be and are placed in the ascendant and 7th and these planets are the two

luminaries, the two nodes and the malefic Saturn with the Moon in the ascendant and the Sun in the 7th in opposition. The Moon in the ascendant is always in conjunction with two malefics Saturn and one of the Moon's Nodes Rahu or Ketu. To complete the picture, Mars is placed in the 8th and Mercury and Venus may join in the 7th. Their occupation of the 8th house is none the better as they will then be in conjunction with Mars. Even if Mercury and Venus are placed in the 6th, they cannot, it seems, much improve the position. The combination is bad enough. It is to be noted that the author does not speak of any aspects of the benefics. Ibid Sloak 9 (b)

- (IX) (B) If in the last case just mentioned, birth takes place at the time of a solar eclipse instead of a lunar one, death will occur as a result of an operation. The Sun in this case will be in the ascendant with the Moon with Rahu or Ketu one of the Moon's nodes also in the ascendant with Saturn also there. The other Moon's node, Rahu or Ketu will be in the 7th. Thus there will be 4 planets in the ascendant viz, the Sun, Moon, Saturn and one of the Moon's nodes, the other being in the 7th and, Mercury and Venus may join the fatal combination by being placed in the ascendant. Their position in the 2nd and/or 12th houses will not improve the situation as they will be occupying the bad houses. Mars is placed in the 8th. Nothing improves even if Mars and

Saturn were to exchange their positions being respectively placed in the ascendant and the 8th. The combination is thus bad all round, but one wonders if the situation can improve by Jupiter, Mercury and/or Venus sandwiching the ascendant by being placed in the 2nd and 12th, a thing which is perfectly possible and by Jupiter aspecting the ascendant by being placed in the 5th, 7th or 9th or by his being placed in the ascendant Ibid Sloak 9 (b)

(C) When the Sun or Moon is in the ascendant at birth not aspected by a strong benefic and the malefics are occupying the 5th, 8th or 9th house, the combination is likely to prove fatal. When the Sun is in the ascendant, Mercury and/or Venus may occupy the ascendant also and be in conjunction with the Sun, but they can never aspect the Sun or the Moon in the ascendant. Jupiter can also be in conjunction with the Sun and the Moon in the ascendant or may occupy the 5th, 7th or 9th house and may aspect the Sun and the Moon in the ascendant by his ordinary or extra-ordinary aspects. If the Moon is placed in the ascendant, Mercury and Venus may be placed in the 7th along with the Sun, but they can never aspect the Moon from any other position. So far as Jupiter is concerned, his position is the same whether the Sun or the Moon is in the ascendant or 7th. This combination with the malefics placed in the 8th house may be bad and prove fatal, but it is difficult to understand how the

position of the malefics in the trinal houses the 5th and 9th can prove fatal, as they can never aspect the ascendant from these positions. The conjunction of the benefics Mercury, Venus and/or Jupiter with the Sun and/or the Moon is certainly good and might prevent the combination from being fatal. Ibid Sloak 9 (c)

(X) When at birth, Saturn is placed in the 12th, the Sun in the 9th, the Moon in the ascendant and Mars in the 8th and these planets are not aspected by Jupiter strong by sign and house position, the combination is likely to prove fatal. This is indeed a bad combination as the luminaries are literally hounded, so to say by the malefics, Mars hounding the Sun and Saturn the Moon, so that both the vital houses the ascendant and the 8th are afflicted. Saturn also aspects the Sun in the 9th by his extra aspect. Supposing now that Saturn is placed in the 8th and Mars is placed in the 12th, the combination becomes a little softer, as the Sun escapes the bad aspect of Saturn, though the hounding of the luminaries by the malefics still remains and continues. It makes no difference whether the Sun or the Moon occupies the ascendant or the 9th or vice-versa. Note that one of the luminaries is always rising. The rising position of the luminaries especially the Moon is always supposed to be critical. It is made worse by the hounding by the malefic Saturn in the 12th from which he will be aspecting the Sun or Moon placed in the 9th. Let us now suppose that the

Moon is in the ascendant, Mars in the 8th, Saturn in the 9th and the Sun in the 12th. This combination cannot always prove fatal, as neither the ascendant nor the luminaries are aspected by the malefics (Mars in the 8th) and Saturn in the 9th. The only dangerous positions are the rising Moon in the ascendant and of Mars in the 8th and the Sun in the 12th. Of course these positions are bad indeed, as the lights and one of the malefics are badly placed, but one cannot therefore come necessarily to the conclusion that this combination must always and in all cases prove fatal. Again Saturn in the 8th, the Sun in the ascendant, the Moon in the 9th and Mars in the 12th is not necessarily a fatal combination, though certainly a bad one, because the malefics are certainly badly placed, Mars is just risen and Saturn is just about to set and both the lights are bounded by them. If the Sun and Saturn are placed in the 12th and the Moon and Mars in the 9th, it is a dangerous combination, as the Sun and Saturn have just risen and the Moon and Mars are just past the Mid heaven. Mars in this case will be aspecting the Sun & Saturn in the 12th from the 9th house where he is placed and Saturn in his turn will be aspecting the Moon and Mars in the 9th. Similarly the Sun and Saturn in the ascendant rising and the Moon and Mars in the 8th just about to set is also a dangerous combination. In the last two cases it is taken for granted that there is no aspect of Jupiter.

(XI) If the Moon is placed in the ascendant, 5th, 7th, 8th or 12th house with the malefics and is neither in conjunction nor aspect with the benefics Jupiter, Mercury or Venus, the combination is likely to prove fatal. Here again it is the position of the Moon in the houses mentioned in conjunction with the malefics, without the aspect or conjunction of the benefics which makes the combinations dangerous and critical. In the opinion of the commentator Bhattotpala and the author of the Saravali, the Moon should be waning that is in conjunction with the Sun, but it need not necessarily be so. It is enough if she is in conjunction with more than one malefic and rising or setting to prove fatal. Of course if the Moon is waning, the combination will certainly be more dangerous. It has been seen that the position of the Moon in the ascendant, 7th the descendant, 8th and 12th houses is always dangerous and likely to prove fatal. It is difficult to understand, however, how and why the position of the Moon in the 5th house in conjunction with the malefics but not in conjunction or aspect with the benefics should always prove fatal.

Varahmihiracharya in the 6th chapter of his celebrated work, the Brihat Jataka, has in the small compass of 11 verses given about 2 dozen combinations which may prove fatal to infantile life. In a large majority of cases, great emphasis has been laid on the houses, the most important of which are the ascendant and descendant. Here the planets rise and set. Next to these are the 2nd, 6th, 8th and 12th. Here also the planets are about to rise or set and/or are just risen or set. Thus the rising and setting positions

of the planets are always very important. Two of the houses,—the 1st and 7th exert great influence for good or evil by reason of the position of the benefics and malefics in the 1st case and by reason of the aspects thrown on the ascendant by them from the descendant in the 2nd case. The importance of the other 4 houses has already been discussed at pp 47-48 of this chapter.

From the combinations given by Varahmihra, he seems to think that the position of the malefics in the angles is always evil and likely to prove fatal and that of the benefics in the angles is always good and life giving and life preserving acting as a check, and preventing the evil combinations from becoming or proving fatal. Without meaning any disrespect to the great Rishi, it seems that the proposition is a bit too broadly stated and must be taken with a slight modification. The guiding and basic principle of these fatal combinations to infantile life and its saving factors is the position and aspects of the planets, malefics and benefics in and on the ascendant which represents the physical body on which the question of life and health depends. The exception of Mars in the 4th and Saturn in the 10th has already been noted. The same principle applies to the benefics, so far as these two angles are concerned, and also to the 3rd, 5th and 9th houses from which no aspects are thrown by the malefics and Mercury and Venus, two of the benefics on the ascendant and the 8th. Jupiter in these two houses is a saving factor as he aspects the ascendant from this position by his extra aspects.

It is not necessary to elaborate upon the importance of the planets in this connection except to state what every astrologer knows that the malefics and their aspects are evil and that the benefics and their aspects are good. The mots

important planet is the Moon, and next to her the Sun. It is their position in the various houses in conjunction or aspect with the malefics or benefics that is important along with the ascendant which are the most important, essential and vital factors.

Enough has been said about the signs and their importance, while considering the question of the vitality of the signs, but it is to be specifically noted that Varahmiharacharya makes no mention whatever of the signs anywhere in the whole chapter.

Combinations not fatal.

Death will not, however, occur in infancy in the following cases viz. when

- (a) the full Moon is placed between two benefics on either side
- (b) when the full Moon is placed between two benefics in the sign of a benefic and is aspected by benefics. This is decidedly a stronger combination than the first one, but it can happen only if and when the Moon is placed between Mercury and Venus and is aspected by Jupiter. There can be no aspects of the benefics on the Moon in any other case.
- (c) When the Moon is aspected by all the planets at birth. This can only happen if and when the Sun, Mercury and Venus are in opposition to her and Mars, Saturn and Jupiter are aspecting the Moon by their ordinary (i. e. in opposition) or their extra-ordinary aspects.
- (d) When the full Moon is aspected by Jupiter placed in an angle.

- (e) and (f) When the Moon, placed in the 6th or 8th house in the birth horoscope, is placed in the sign of Mercury, Venus or Jupiter in the decanate horoscope
- (g) When the ruler of the sign occupied by the Moon at birth is placed in an angle and is in conjunction with or aspected by a benefic
- (h) When the full Moon or new Moon is placed in the 6th or 8th house and is strong by sign position and birth has taken place at night-time during the bright-half and during day-time during the dark-half
- (i) When Jupiter strong by sign is rising in the ascendant
- (j) When Mercury, Venus or Jupiter strong by signs placed in an angle The strength of this combination is not supposed to be impaired even though a malefic is in conjunction with any of the above mentioned planets
- (k) When Mercury, Venus Jupiter and the Moon are placed in the sign of a benefic in the birth, navamansha and/or decanate horoscope
- (l) When the ruler of the ascendant is strong by sign and house position and is aspected by all the benefics placed in the angles and is not aspected by any malefic
- (m) When all the planets are placed at birth in signs rising by the head Signs rising by the head are Gemini, Leo, Virgo, Libra, Scorpio and Aquarius

Note that all human signs rise by the head except Sagittarius.

- (n) When Rahu-the Moon's north node is placed in the 3rd, 6th or 11th house and is aspected by the benefics.
- (o) If a benefic who has won in battle is aspected by a benefic in the birth map, death will not occur in infancy, see Chapter II of Part II on the question of a planet winning in battle.

The saving combinations will neutralise and render nugatory the effects and influence of the fatal combinations if the planets forming the saving combinations are stronger than those forming the fatal ones which will not only not prove fatal, but will be rendered innocuous. If the latter are stronger than the former, life might be saved, but they will give a lot of physical illness, disease, trouble and expense; but if the planets forming the saving combinations are weak by sign and house position or combust and/or afflicted by the malefics, the combinations will prove fatal and death will occur.

Keshava Daivagva in his famous masterly work Keshavi Jataka in sloka 40 points out that as a general rule, it is not quite accurate to put down the horoscope of a newly born child especially in the first critical year and even upto the end of the 3rd year, as planetary combinations indicating certain death in infancy sometimes do not result in the death of the child on the one hand, while death sometimes occurs even in the complete absence of such combinations altogether. The learned author seems to be of the opinion that these contradictory results occur because the fate of the child depends upon the maps of its parents during these critical years especially the first one.

Accidents and Astrology.

Chapter III

The subject of accidents from the stand point of astrology is a very difficult and complicated one and frequently it is difficult to distinguish liability to accidents from liability to diseases, as the same aspects may at one time of the subjects life cause disease and at another accident and vice versa or both or the accident may be the result of disease or vice versa Further it is as complicated to distinguish the root cause or causes of accidents from the liability to becoming a victim

Accidents are generally supposed to occur, when planets even benefics like Jupiter Venus or Mercury, especially when rising are afflicted by the evil aspects viz the conjunction, square or opposition of the malefics Mars, Saturn and Uranus or when these malefics themselves or the luminaries or lights viz the Sun or the Moon or both are rising in the ascendent and are afflicted by the evil aspects of the malefics and this is believed to be more especially so when the afflictions take place in or from cardinal signs and angles or from their position of the planets in the angles and or 6th, 11th and 12th houses afflicted by the conjunction, square or opposition of the malefics

Severe accidents resulting in serious injuries are also supposed to be caused when Mars and Uranus or Mars and Saturn or Saturn and Uranus are in conjunction or opposition to each other, especially when these planets are in cardinal signs or the violent signs viz Aries Libra, Scorpio, Capricorn and Aquarius and in angles Mars or Saturn rising, even when

not respecting the luminaries, still denotes accidents, at such time as they may form their exact conjunction or opposition with the degree rising on the ascendent or thereabouts

Thus accidents are generally attributable among the planets to Mars Saturn and Uranus and their evil aspects viz the conjunction square and opposition and these are the root causes of the accidents,

It seems that there is a greater likelihood of accidents happening, when the cardinal signs are tenanted by the malefics or the luminaries are respected by them. Cardinal signs are undoubtedly connected with accidents, for the reason that three of them viz Aries, Libra and Capricorn are violent, but Cancer, though cardinal, is not inherently violent by nature and cannot be the root cause of the accidents, but may be a victim being vermin, but accidents will happen not only when the cardinal signs are involved, but also otherwise, as accidents are capable of considerable differentiation and variety and may be attributable to various causes and may differ or vary according to their causes and their special natures. Mutable signs are also very often involved in accidents. Accidents due to the natives own fault e.g., carelessness or negligence are almost always due to afflictions by the malefics from the mutable signs and to the Sun or Moon or both, being afflicted in the mutable signs or to a mutable sign rising in the ascendent. The idea, that accidents would occur only or even mainly when the cardinal signs are involved, arises mainly from the confusion created by ignoring the distinction between the cause or causes which lead to the accident on the one hand, and the liability or victimisation to it, on the other. If this distinction is kept clear, it will be found that accidents occur not only in cardinal

signs, but also in mutable or common signs as well Cardinal signs, with the single exception of Cancer, are frequently the root causes of accident, while Cancer, generally is a victim only along with the mutable signs which also more or less frequently become only the victims. Accidents due to the cardinal signs are generally beyond the subjects control, those due to the mutable or common signs are mostly due to their own faults e g, carelessness or negligence or inertia, accidents in the cardinal signs come upon the subject all of a sudden and unawares and take him by surprise leaving him no room for escape, accidents, in the mutable signs, occur with the full knowledge of the subject, but occur, because the subject does not take the warning and loses the opportunity he gets or the chance he has to avoid or avert them because of his utter laziness, carelessness, negligence or inertia. Accidents in the vermin signs simply overwhelm the subject, leaving him no chance whatever to escape.

The position of the malefics in the violent and cardinal signs, three of which are violent signs, adds to their already evil tendencies and coupled with their position in the angles or the other houses makes a configuration leading to accidents from which there is no escape or rescue. Their position in the mutable and vermin signs, in similar circumstances makes the subject, a natural victim of accidents unless assisted by the benefics in both these cases.

Violent & Non Violent Signs

Signs are of two kinds viz, violent and non violent violent signs are those which are the root or the immediate or proximate causes of the accidents; e those which

themselves cause the accidents and are inherently violent by their very nature, which is a result of the fact that Mars and Saturn either rule them or are either exalted or have a fall in them. Non-violent signs are those which make themselves liable to accidents or violence and become victims, not being inherently violent as such by nature.

Under the first head come Aries, Gemini, Libra, Scorpio, Capricorn and Aquarius. Under the second head come the human signs Gemini, Virgo, Libra, Sagittarius-1st half and Aquarius and perhaps also the vermin and watery signs, Cancer and Pisces. The human and airy signs Gemini, Libra and Aquarius come under both the heads being inherently violent signs and at the same time becoming victims of accidents.

House and Accidents

Mars and Saturn are both malefics and so are their aspects especially the conjunction, square and opposition which are always evil and likely to be productive of accidents and it is because of these aspects that the angles 1st, 4th, 7th and 10th houses derive their importance as they are dangerous, critical and sensitive spots especially the 1st-the ascendant as it represents the physical body of man. The question of the relative importance of the angles and the various other houses has been dealt with at pp. 47-50 of Chapter II to which the reader is referred.

The position of Saturn in the 11th house is also dangerous and critical in this respect, as he aspects both the ascendant and the 8th house, from this position at the same time, they being the 3rd and 10th houses from here, so that if an accident occurs when Saturn is placed in the 11th

house, it may probably prove fatal, especially when he is placed in one of the violent signs mentioned below Mars, placed in the 5th aspects the 8th, by his extra aspect and placed in the 6th, Mars will aspect the ascendant for a similar reason and Saturn placed in the 6th for similar reasons aspects the 8th and both aspect the 8th house, when placed in the 2nd house by their ordinary aspect The occupation of the 8th house by either Mars or Saturn, is naturally and really dangerous for reasons similar to the occupation of the ascendant by these malefics The position of Mars in the 2nd, 5th, 6th and 8th houses and of Saturn in the 2nd, 4th, 6th, 8th and 11th apart from their position in the angles, is also dangerous and may cause accidents Benefics placed in the ascendant and the 7th house are, however, very good and often miraculously preserve the subject from serious accidents and Jupiter occupying the 5th and 9th houses is also good as he would aspect the ascendant when placed in these houses by his extra aspects

Aries and Scorpio are ruled by Mars and Capricorn and Aquarius are ruled by Saturn, Libra and Capricorn are the respective signs of exaltation of Saturn and Mars Libra and Scorpio are the respective signs of the falls of the Sun and Moon Aries is the sign of Saturn's fall, but the exaltation of the Sun, and thus all these signs are chiefly concerned with these two malefics and two luminaries

Aries — This sign is a positive, fiery, bestial and cardinal sign and is ruled by Mars, a fiery planet, the Sun, another fiery planet, is exalted here and Saturn, a cold planet, has his fall and is completely debilitated Venus would not be well placed in this sign, as she has no affinity with fiery signs being ruler of the airy and earthy signs Libra and Taurus

and exalted in *Pisces*, a watery sign. This sign is considered to be the sign of Venus's detriment. Placed in this sign, she is weak by sign position and much of her benefic influence is lost. Saturn also is the ruler of the fixed, airy and human sign *Aquarius* and the earthy, bestial and cardinal sign *Capricorn* and gets exalted in the airy, human and cardinal sign *Libra*, and like Venus, has no affinity with or dignity whatever in *Aries*. Saturn has more affinity with human signs, than with bestial ones for reasons already mentioned above and finds himself in the most uncongenial and uncomfortable surroundings, when he is placed in this sign. Saturn is also the natural enemy of both Mars and the Sun according to Hindu Astrology. The former is slow and cold, the latter are quick fast and fiery, and thus there is a continual conflict between them in this sign and placed in surroundings which are uncongenial uncomfortable and even dangerous, being literally roasted on the one hand and being so as to say, imprisoned on all sides with no outlet for escape, Saturn is likely to exhibit here, all his malefic and evil tendencies to his utmost capacity. The symbol of this sign viz, the ram, an animal, shows, that the animal nature which is naturally more inclined to violence, is naturally present in this sign in abundance and that is an additional reason, why, it is inherently predisposed to violence and accidents.

Scorpio — This is the negative fixed and watery sign ruled by Mars and the sign of the Moon's fall and is one of the worst signs for this luminary to be placed into. The Sun, the other luminary, when he comes into this sign, he just emerges from the sign of his fall, *Libra*, and he cannot have left back his evil tendencies altogether when he enters this sign. Saturn placed in this sign is one of the worst combinations that can take place, so far as accidents are

concerned as Saturn has no affinity, in the first place, with watery signs, water being naturally very distasteful and disagreeable to him. In the next place, Saturn is the enemy of both Moon and Mars, the ruler of this sign whose symbol is the scorpion, a poisonous and venomous vermin. And as the nature of Mars is hot and fiery, the nature of this sign though watery, being ruled by Mars, becomes something of the nature of acids, like nitric or hydro chloric acid and other acids of a like nature. Saturn placed in this sign, literally finds himself in hot waters and exhibits his evil and malefic nature to his utmost capacity and bites with the sting of the scorpion. Venus is in the sign of her detriment here also and loses much of her benefic influence.

Capricorn —Capricorn is a negative, cardinal, 'bestial and earthy sign, ruled by Saturn, Mars gets exalted here and Jupiter is completely debilitated in this sign of his fall. Mars, the fiery and warlike planet exerts his malignant influence in this sign, ruled by his natural enemy Saturn and acts like the victor spreading destruction, devastation and desolation, while Jupiter, the friend of Mars finds himself in uncongenial and uncomfortable surroundings and loses his power for good and benefic influence. This sign is in opposition to Cancer, ruled by the Moon who finds herself here in one of the worst signs of the zodiac, as it is not agreeable to her nature being in her detriment as this is the sign ruled by her enemy Saturn and the sign in which Jupiter her friend, is in his fall.

The Moon one of the luminaries, who is deeply concerned with the physical body of man and who is regarded as the principle factor in causing death, is weak in both these signs Scorpio and Capricorn. It may be added,

that the symbol of this sign is the crocodile, a huge violent and amphibious animal and the animal nature of this sign also naturally adds to its violence.

Aquarius.—This is an airy and human sign ruled by Saturn and being in opposition to Leo, ruled by the Sun, his natural enemy, is the sign of the Sun's detriment. The Sun is weak and debilitated here and consequently this sign frequently causes accidents and also becomes a victim as it is a human sign. Thus these four signs, two of them ruled by Mars and two of them by Saturn, are inherently violent by nature and are often likely to cause accidents for the reasons mentioned above.

Libra —This is believed to be the sign, in which the greatest number of accidents take place, especially in the latter part thereof. This sign is an airy, human and cardinal sign and it is here, that Saturn gets exalted and the Sun has his complete fall and the Moon her complete fall in the next sign Scorpio, ruled by Mars, and is just about to enter the sign of her complete fall to the very degree. Thus both the luminaries are practically in the signs of their falls and debilitated and weak and Saturn gets completely exalted in the 20th degree and so it is something like handing over the reigns of government in the hands of one, utterly unfit to rule, like the cruel and wicked emperor Nero, of the Roman Empire. Thus Libra is essentially violent by its very nature and so frequently causes accidents and being a human sign, also naturally becomes a victim as well.

Accidents frequently occur in the latter part of Libra, especially when containing the malefics or the luminaries afflicted by the malefics, are as the Sun has his complete fall when he attains the 10th degree. Saturn has his complete,

exaltation in the 20th degree and it is from this sign that the Moon, is just about to enter the sign of her fall, which, is complete in the first three degrees of Scorpio, a violent sign. Moreover Saturn is the enemy of both the luminaries and though he is exalted, his naturally malefic and evil tendencies are only accentuated as both the luminaries get debilitated.

Still Venus is the ruler of this sign, and its violence is thus considerably reduced if Venus, Jupiter or Mercury is placed in this sign, unafflicted by any bad aspects from the malefics, or if this sign receives the good aspects of these benefics, the person may have miraculous escapes. As in the case of Scorpio and Capricorn, the Sun is weak and debilitated in Libra and Aquarius, for reasons already stated.

Gemini and Virgo These are both mutable and human signs, ruled by Mercury (Virgo, being also his exaltation sign). Mercury is a variable and convertible planet whose influence is benefic or malefic, good or evil, according to the planet with which he is in closest aspect. Being human signs, they frequently become the natural victims of accidents. The airy and positive sign Gemini is, however, more likely to become inherently and naturally violent if its ruler Mercury is in square or conjunction with or in opposition to or in bad aspect with a malefic. Gemini & Virgo are mutable or common signs, and hence accidents occur more on account of their negligence, or carelessness or want of the necessary caution, a common fault of common signs and not on account of lack of foresight or agility which qualities are present in these signs in abundance, being human signs, endowed with reason, intelligence and foresight, their ruler Mercury being the only human planet, quick and agile and fully endowed with the above mentioned qualities.

by nature and so cause accidents. Cancer which is a female, cardinal and watery sign is, however, the only 'exception in this respect and is not a violent sign and there are very substantial reasons for the same. Cancer is ruled by the Moon and Jupiter gets exalted in it, Mars has his fall and consequently finds himself in very uncongenial surroundings and being malefic by nature may render this sign a little violent. But this evil is considerably mitigated by the fact, that it is ruled by the Moon and is the exaltation of Jupiter and further both these are the friends of Mars. Again it is easy to imagine that the crab which is its symbol can work little mischief if, at all, even if it were to become violent, though it is quite possible that the crab being a vermin may make itself the victim of accidents by being crushed. Moreover it is a negative or female sign which is an additional reason why it cannot be violent. It naturally follows, therefore, that this sign, though a cardinal sign, is not inherently violent and cannot be the cause of accidents, though it may be the victim.

As for mutable signs, Gemini alone may become the cause of accidents, provided its ruler, Mercury is in bad aspect with malefics. Virgo and Sagittarius are more likely to become victims rather than the root cause for reasons already stated before.

Pisces —Different considerations however, arise with regard to Pisces. This is a mutable, watery and feminine sign, ruled by Jupiter, the exaltation of Venus, but the fall of Mercury. Mars and/or Saturn have nothing to do with this sign as such in this connection. The sign, is on the contrary, altogether concerned with the benefics alone. Moreover, "fishes" the symbol of this sign shows that it can have

little to do with accidents or the causation or production thereof This sign is not a violent sign, by its very nature. It is, however, a vermin sign like Cancer and may become the victim of accidents, though with the strong support of the benefics, like Venus and Jupiter, as in the case of Cancer (supported by the Moon and Jupiter), it may escape the evil of accidents altogether Moreover the suppleness and agility of the fishes, easily enable them to protect themselves from accidents

Out of the six positive or masculine or cruel or harsh signs, four out of them viz Aries, Gemini, Libra and Aquarius frequently become the root cause of accidents, and two of them viz, Gemini and Sagittarius of ten become the victims thereof, but the positive fiery sign Leo, has very little to do with accidents, except as pointed out above. Out of the six negative or feminine signs, the only two signs which are violent, are Scorpio and Capricorn, three of them viz Cancer, Virgo and Pisces may become victims, but Taurus as such has nothing to do with accidents except as pointed out above

All the five human signs naturally become victims of accidents because they are human As has been seen Libra is one of the most violent signs and so is Aquarius, but slightly less so and so are Gemini and Sagittarius sometimes, for reasons already given at length, but Virgo generally becomes a victim,

Out of the five bestial signs Taurus and Leo, seldom, become victim of accidents, but as these are bestial signs, the former a domestic, but a powerful animal, the latter, the king of beasts, once these signs become violent, the

consequences are likely to become very serious, the accidents when they do occur in these signs, may be also very severe and serious and sometimes, even prove fatal especially in the sign Leo Aries and Capricorn are both violent and Sagittarius usually becomes a victim though that part of it which is bestial may tend to become violent.

Thus it is not the cardinal signs, alone, which have to do with accidents, but the mutable signs are, also, deeply concerned with them, though the former ones with the single exception of Cancer are inherently violent and frequently the root cause, while the mutable signs, perhaps, with the single exception of Pisces, naturally become the victims on account of sheer carelessness, want of caution or sometimes even rashness or over zeal, as in the case of Sagittarius

In considering accidents and their intensity and severity one has always to take into consideration the following factors viz

- 1 The ascendant or Lagna
- 2 The sign rising in the ascendant
- 3 The ruler of the ascendant, his strength by house and sign position, and his affliction by the malefics, their evil aspects and the assistance received from Mercury, Venus and Jupiter by their position and their good aspects.
- 4 The angles i.e. 1st, 4th, 7th and 10th houses and also the 2nd, 5th, 6th, 8th and 11th houses. The angles and the 6th, 8th and 11th are more dangerous
- 5 The Sun and Moon—the luminaries
- 6 Malefics Mars and Saturn
- 7 The aspects of the malefics the conjunction, square and opposition which are always evil.

- 8 The benefics Mercury, Venus and Jupiter and their aspects which are good and beneficial and the assistance received from them either from their position or aspects which being good avert danger and sometimes effect miraculous escapes
- 9 The cardinal signs
- 10 The mutable or common signs
- 11 The violent signs which include three of the cardinal signs and all the three airy and human signs and Capricorn, because of their close connection with the malefics and luminaries especially Aries, Libra and Scorpio
- 12 The bestial signs because of their animal nature may sometimes become violent
- 13 The intensity and severity are judged from factors 5 to 8 in the violent signs on the one hand and in the mutable & vermin signs on the other hand

Nature of Accidents

The nature of the accident and source of danger, will be shown, by the nature of the sign, whether fiery, watery, airy, earthy, human, animal or vermin together with the house or houses occupied by the malefics and the natures of the malefics Mars and Saturn. Thus the combined effect of the house, sign and planet will show the nature of the accident. When Mars afflicts the lights or the ascendant either by being in conjunction, square or opposition to them, in the 1st house or ascendant, he causes accidents and injuries by impulsive and precipitate action or rashness, in the 3rd house by rail or road or during short journeys on land, in the 5th house at pleasure parties, in the 9th house during voyages or long journeys etc

Mars is a fiery and warlike planet, hot, inflammatory and electric so that when Mars afflicts the sensitive points, he causes accidents through fire, burns, cuts, scalds, bites, stabbing, shooting etc, and the accidents occur through gunshot, bullets or wounds when he is in one of the human signs. When he is in Scorpio, Pisces or Cancer i.e. in one of the mute signs, the accidents occur through bites or stings for reasons too obvious to mention and there is danger from large animals, such as horses, elephants, lions, tigers etc when Mars is placed in the animal or bestial signs. Mars, in the ascendant causes cuts to the head and face and bloodshed. In the 2nd, 6th 8th and 12th houses or afflicting the luminaries in these houses, he will cause injuries to the eyes and if the affliction takes place in the 3rd or 11th houses the injuries will be caused to the shoulders or arms or ears and so on.

When Mars occupies the ascendant or 8th house, or afflicts by aspect the Sun, Moon or the ascendant or the 8th house, he produces death by burns or fire, especially when he is in the fiery signs Aries or Leo, the reasons are obvious.

When Saturn is in the ascendant or in square or opposition thereto i.e., when he afflicts the ascendant by his bad aspects, he causes accidents through falls and bruises and hurts and injuries to the head and face, by falling things, and as he is the ruler of the signs ruling the legs, the knee and the ankles, injuries are caused to these parts of the body, when the accidents occur. Saturn denotes blows, bruises, sprains, dislocations, contusions, collision and crushing and accidents from falling bodies, especially, when he is in the Airy signs. When he is in the 2nd part of Sagittarius, the symbol whereof is the horse, accidents occur from falls

from horses and as Aquarius rules the legs, accidents occur from falls from steps or downstairs. If Saturn is the ruler of the ascendant or the 8th house and is placed in one of the angles afflicting the luminaries, there will be violent falls, which may cause severe and serious injuries and when Mars is in opposition to or conjunction with Saturn, there is a great liability to accidents, even when they do not afflict the luminaries or the ascendant.

If the conjunction of Mars and Saturn takes place in Taurus in the 4th house, there is danger from the fall of buildings for the reason that the 4th house rules buildings and Taurus is a fixed sign, in which, the Moon one of the luminaries gets exalted.

Afflictions from Uranus cause sudden, strange and unexpected hurts and accidents from machinery, electricity, lightning, explosions and electrocution according to Western Astrology.

The conjunction or opposition of these planets, with the sensitive points discussed above, are more common and surer indications of accidents, squares are less dangerous for the reasons already discussed above. The part of the body affected by the accident, is shown by the rising sign or that occupied by or containing the malefic or the afflicted luminary and in general, there is frequently a mark, scar or mole on the part of the body ruled by the signs containing the malefics and often on the face, if they are rising. This does not necessarily mean that the person is born with such scar, it may be caused after birth or by accident. The first ten degrees of a sign show the upper part of that portion of the body ruled by it. The second ten degrees show the middle part and the last ten degrees show the lower part.

Thus Mars in Taurus afflicting the Moon shows hurt to the neck, the twenty fourth degree of Taurus the lower part of the neck

Time of Accidents

One has to consider one more important factor on the questions of accidents and that is the time at which the accident is likely to happen. It is not easy to prophesy with any degree of reasonable preciseness and exactitude, the exact time at which the accident is likely to happen as the matter bristles with considerable difficulty and doubt. It may, however, be mentioned, not without considerable hesitation, that accidents are likely to happen during the Maha Dasha or Anter Dasha of the malefic who is likely to cause the accident or during Saturn's Sada Sati Panoti or the period of Saturn's Panoti for two and a half years especially when Jupiter is also bad in transit being placed, 4th, 6th, 8th or 12th from the sign in which the Moon is placed at birth. The period of the Maha Dasha referred to above is calculated from the Nakshatra or Asterism in which the individual is born. The Ashtottari Dasha begins from the Nakshatra Arudra which is the Dasha of the Sun. The period of the Sada Sati Panoti is calculated from the Janma Rasi, that is to say the sign in which the Moon is found at the birth of an individual. For a fuller explanation of these Dashas and Anter Dashas the reader is referred to the Author's book called Ashtottari and Vinshottari Dashas. As for the Panotis for $7\frac{1}{2}$ and $2\frac{1}{2}$ years please see Chapter II of Book No. 1 on Infant Mortality at pp. 58 to 61.

Chapter IV

Eyes and Eyesight

Houses governing eyesight,

The ascendant governs not only the human body as a whole, but also the upper part of it as well, beginning from the top of the head down to the chin and thus naturally covers the whole face including the eyes, ears, mouth, tongue, and teeth and is naturally important in connection with questions relating to eyes and eyesight, dumbness and defective speech and ears, deafness and defective hearing. The 7th house or the descendant, being exactly opposite to it, is also naturally important as planets placed in this house throw their aspects on the ascendant. The 2nd house rules the right eye and the 12th, the left eye of the human being.

The 6th and the 8th house are also extremely important on the questions of eyes and eyesight, for planets placed in these houses would aspect the 2nd and the 12th houses governing eyes and eyesight.

Signs, and eyesight

The signs to be considered on the question of blindness and or defective eyesight are the cardinal and fixed signs only and not the common signs or all the animal and vermin signs save and except Sagittarius and Pisces and two of the human signs viz Gemini and Virgo. Each one of these signs is connected either with the luminaries and the malefics and Venus, both Jupiter and Mercury having very little to do with human eyes or eyesight.

Aquarius has also a lot to do with eyesight. the reason is that it is ruled by Saturn and is the sign exactly opposite to that ruled by the Sun viz Leo (the Lion) Any one who has attempted to look at the Sun at noon or even at any other time knows very well what it is The light of the Sun is absolutely blinding. Moreover, Aquarius is a human sign and is opposite to the sign Leo, an animal sign symbolising the lion Any human being who has had the good fortune to be confronted by the lion unarmed and taken unawares, especially at night in all his ferocity and passion knows what it means The person out of sheer fear and fright, of course, entirely natural, becomes at least momentarily blinded Perhaps the symbol of the sign Aquarius is exactly what one would expect, a man pouring water from an earthen pot carried by him

PLANETS GOVERNING EYESIGHT.

The Sun Moon and Venus

The Sun and the Moon are extremely important on the question of eyes and eyesight and the reasons are obvious Both are called luminaries or lights. The Sun is the source of all light, and is self luminous and gives light to the whole world The Moon is not self luminous, her light is only a reflection of the light of the Sun and is borrowed from him. *The Sun shines by day and the Moon by night* The light of the Sun is steady and permanent, that of the Moon is unsteady and changing These are the two sources of light and hence naturally govern eyes and eyesight The Sun is concerned with the graver structural defects, while the Moon being watery, with the lachrymal apparatus and such defective powers of adaptation as myopia (short sightedness) presbyopia (long-sightedness) and defect of vision consequent upon advancing years or old age It is better to

have the Moon afflicted than the Sun, as she gives, a greater promise of relief and cure. As the Moon rules the night, a person troubled with defective eyesight at night will be found to have the Moon badly afflicted by the malefics in the Houses mentioned above. Venus is also considered to be extremely important in connection with eyes and eyesight according to Indian writers on Astrology and their opinion seems to be well founded and rational. The reasons are -

(1) Next to the luminaries, Venus is the brightest of all the planets, and presents a wonderful sight in the heavens, her light on a dark and clear night very often approaches the light of the Moon in the first or the last quarter.

(2) Venus according to the Indian writers has dominion over semen, the vital fluid. Experience shows, that people who indulge in sexual excesses, very often lose their eyesight completely ending in total or partial blindness or other eye diseases. Again according to Indian traditions, Shukra the Brahmin and the lord of the Asuras or demons was totally blind and consequently Venus is important in considering the question of blindness or defective eyesight. Mars and Saturn cause trouble with eyes and eyesight by their position or aspect, while the luminaries and Venus are acted upon by them either by position or aspect and thus become the targets, so to speak of troubles with eyes and eyesight. Mercury, being at ruler or perhaps rather the only human planet, has a lot to do with the entire nervous system of the human body, being the only planet, ruling both human signs Gemini and Virgo and having his exaltation in Virgo. Human beings alone have nerves in the true sense of the word and so he rules the nerves. The optical nerves are the most developed

exposed parts of the entire nervous system and get spoiled by over reading, over study, or mental exertion and that is why Mercury sometimes causes trouble with the eyes through the optical nerves and often causes myopia

Saturn being cold and dry, there is, in this case, danger to the eyes from cold or cataract or specks and Mars being dry, hot and fiery, there is likely to be a danger to the eyes from fire, battle, explosion, gun shot, lightning, wounds, smallpox or accident

As a rule in the case of blindness or defective eyesight, the luminaries are found to be in mutual affliction or singly afflicted by the malefics or one or both of them or Venus may be frequently found to be rising or in the houses mentioned above and Mars or Saturn or both afflict them either by position or aspect in or from the houses referred to above

It seems that there is a likelihood that the combinations mentioned below may cause blindness, total or partial or defective or sore eyesight.

(1) When the Sun is in Aquarius in conjunction with Saturn or in opposition to Saturn in Leo—

(2) The Sun or Moon placed in the animal, signs either afflicting each other or aspected by Mars and Saturn, or vice versa causes blindness or defective eyesight affecting one or both eyes, according as one or both the luminaries are aspected by the malefics. The reason is that animals have as a general rule weak eye-sight

(3) When the Sun is in the 8th house and Mars is in conjunction with him or is in the ascendant, 2nd or the 5th house and thus aspects the Sun in the 8th and the Moon is also badly aspected by Saturn either by conjunction,

opposition or by its extra aspects according to Hindu Astrology in or from the human signs The reasons are obvious

(4) When the Moon is in Cancer, her own sign or in Capricorn (the sign ruled by Saturn and the sign in which Mars gets exalted and Jupiter has a fall) and Mars aspects her

(5) When either luminary is in the angles, especially the 1st or 7th or the 2nd, 6th, 8th, or 12th and is aspected by the the malefics either by their ordinary or extra-ordinary aspects or when they or either of them are or is in conjunction with or opposition to them

(6) If the lord of the ascendant is placed in the 6th, 8th, or 12th houses (houses governing the eyes) together with the Sun and Venus, this combination becomes worse when the lords of the 2nd and/or 12th houses (houses governing the eyes) are also placed in the 6th, 8th and/or 12th houses in addition to the lord of the ascendant

(7) When Mars and the Moon are placed in the 6th, 8th and/or 12th house

(8) When Venus and the lord of the ascendant are placed in the 6th, 8th or 12th house together with the lords of the 2nd and 12th houses

(9) When Venus and the Moon are placed in the 2nd house together with the malefics

(10) When both the Sun and the Moon are in the 12th house in conjunction without being aspected by the benefics whether aspected by the malefics or not.

(11) When Saturn is in the 12th, Moon in the 2nd and Sun in the 8th

(12) When the Moon and Sun and Mars and Saturn are in the 2nd, 6th, 8th or 12th houses either together or separately In this case, it will be noted that all the houses just mentioned are connected with the eyes and the luminaries are found to be either in conjunction with the malefics or will be aspected by them

(13) When Saturn or Venus or both is or are placed in Leo in the ascendant The reason is that Leo is governed by the Sun distinctly affecting eyesight, and Saturn is also placed in the ascendant which also governs eyesight

(14) When the Moon is in the 2nd, 6th, 8th, or 12th house aspected by the malefics

(15) When the Moon and Venus are together in the 6th, 8th or 12th house (In this case the native's eyesight is likely to be affected during night time only)

(16) When the lords of the 2nd and 12th houses are in conjunction with Venus and the Moon and all are placed in the 1st house or ascendant In this case, the native's eyesight is likely to be affected at night time only But this is not possible when the planets are in the signs of their own rulership or exaltation

(17) When the lords of the ascendant and the 2nd house are in the 6th, 8th or 12th house

(18) When the luminaries are in Leo in the ascendant both of (which sign and house are concerned with eyesight) and are aspected by the malefics

(19) When the lords of the ascendant and the 6th, 8th or 12th house are in the 8th house

oratory' Born orators are frequently found to have Mercury in the 1st, 2nd or the 5th houses in the signs either of his rulership or exaltation Gemini and Virgo, in conjunction with Venus or Jupiter or aspected by Jupiter The 6th, 8th and 12th houses are always considered to be bad in all respects, as they are the house of disease, death and imprisonment respectively

Signs and Speech

Speech is a divine gift generously given by merciful God to human beings alone in the whole manifested universe Thus signs signifying speech must be and are the signs symbolising and representing human forms and these are Gemini, Virgo, Libra Sagittarius (1st half) and Aquarius

Cancer, Scorpio and Pisces respectively symbolising the crab, scorpion and two fishes swimming in diverse directions are the only signs which are dumb and speechless as they have no tongue which alone gives speech

Aries Taurus, Leo and Capricorn are all animal signs These animals such as the ram, bull, lion and crocodile though they do not speak like human beings, make articulate though incoherent sounds to make themselves understood as best they can and to justify their own existence They are not altogether dumb like worms such as crabs, scorpions and fishes, Sagittarius is partly animal and partly human Under the circumstances, this sign possesses and ought to possess better speech than the dumb and animal signs, though the speech of this sign cannot undoubtedly be so good as that of the purely human signs Thus out of the twelve signs, only four signs viz the four purely human signs are likely to give fluency and clearness in speech

The lords of Libra and Aquarius are Venus and Saturn respectively. Both these planets are also lords of the bestial signs Taurus (Bull) and Capricorn (crocodile or alligator).

Further Venus gets exalted in Pisces, a dumb sign, but, debilitated in Virgo a human sign, while Saturn gets exalted in Libra, a human sign, but debilitated in Aries, an animal sign. Saturn has therefore half of the animal in him and he is half human. Venus is also half human, but the animality in her is only a quarter, while the balance of the quarter is taken up by the mute worms. Thus the speech of Libra and Aquarius (whose respective lords Venus and Saturn have dominion over partly human and partly animal signs) cannot and will not be as clear, good and fluent as that shown by Gemini and Virgo (whose lord Mercury has dominion over both human signs and who also gets exalted in a human sign) though the Libran speech will be free, quick, sweet, melodious, rhythmic, imaginative, as Libra is an airy, human and a cardinal sign and is governed by Venus, the planet of love. The speech of Aquarius will be thoughtful, slow, learned, imaginative, studied and bitter as it is ruled by Saturn and is an airy and fixed sign.

Gemini and Virgo are both mutable signs, so that the speech of both these signs will, always be double-barrelled or double-edged having double meanings or capable of several meanings. But Gemini being an airy and therefore a more imaginative and mental sign will show greater learning than that of Virgo which is an earthy sign and so concerned more with the practical side of life. The symbol of Gemini shows a man and a woman, while that of Virgo, the wisdom of woman alone, as it is here that Mercury rules and gets exalted at the same time. Defective speech or stammer is

usually shown by the mute signs viz , Cancer, Scropio and Pisces

Thus when the human signs rise in the ascendant and Mercury is in the ascendant, 2nd or 5th house unafflicted by the malefics by position or aspect, the speech is fluent and graceful, but when the animal or mute signs rise in these houses and Mercury is placed in them and is badly aspected by the malefics occupying the dumb or animal signs, dumbness or defective speech or perceptible stammer or extremely fast speech and all sorts of contortions and twistings such as closing the eyes at the time of speech are likely to result

Planets Speech and Dumbness

The planet mainly connected with speech and dumbness is Mercury as he is the only human planet ruling human signs and having his multrikona and exaltation sign also a human sign He gets debilitated in a dumb sign Jupiter the Guru and preceptor, the planet ruling knowledge is also important in this respect and so is Saturn getting exalted in a human sign and having his multrikona and sign of rulership-Aquarius Venus is also connected with speech for the same reason as for Saturn The Sun Moon and Mars have nothing to do with speech or dumbness The 2nd and 5th houses the signs falling in them their lords and the planets occupying these houses are generally likely to be conspicuous in causing dumbness or defective speech Mercury will generally be found to be afflicted by the malefics by position or aspect and generally placed in the 12th house and afflicted from the 12th house Mars and Saturn the malefics by nature cause dumbness and defects in speech by their position and/or aspect and

the other planets are acted upon by the malefics by position and/or aspect and thus become the targets so to speak and the cause of the defects mentioned above :

The native is likely to have great fluency in his speech and expression in the following cases viz —

- (1) When Mercury is placed in Leo and the native is born in the day time
- (2) When Mercury is placed in Cancer and the native is born at night time
- (3) When the lord of the 2nd is in conjunction with Mercury and both are in the ascendant 4th, 5th, 7th, 9th, and 10th house
- (4) When the lord of the 2nd is in the sign of his own rulership or exaltation aspected by the benefics Jupiter, Mercury or Venus and in conjunction with a male planet ; i.e. the Sun, Jupiter, Mars and Saturn

There is a likelihood for a person to be dumb or to have defective speech or a preceptible stammer or lisp or other impediment in speech in the following cases viz,—

- (1) When Saturn is placed in the ascendant in the dumb signs viz Cancer, Scorpio, or Pisces or in the animal sign viz Aries, Taurus, Leo, Sagittarius, (1st half) or Capricorn
- (2) When Mercury, placed in any house of the horoscope in the mute signs, is aspected by Saturn

(3) When Mercury is in the 6th house and is aspected by either Mars or Saturn or is in conjunction with them or with the Sun in the 6th house

(4) When Mercury rules or occupies the 6th house and is placed in one of the dumb signs viz Cancer, Scorpio or Pisces and is aspected either by Mars or Saturn

(5) When Mars aspects Mercury, the person talks very fast, lisps or pronounces his words badly

(6) When Mercury is in the first three degrees and 20 seconds (1° 0' in the 1st Novenum) of Scorpio and is in opposition to the Moon in Taurus. The reasons of defective speech in this case are that Scorpio is a dumb sign and Mercury is placed in it opposed by the Moon in Taurus in an animal sign. The Moon it must be noted gets completely debilitated in the first three degrees and 20 seconds of the sign Scorpio. The speech of the sign Taurus being an animal sign is very inarticulate and incoherent and thus furnishes the reason for the defective speech or stammer

(7) When Mercury is rising in the ascendant in one of the mute or dumb or watery signs and is aspected by either Mars or Saturn occupying one of the mute signs

(8) If Jupiter and the ruler of the 6th house are found to be in the signs of their falls and in the 6th 8th or 12th houses either combined or separately

(9) When Mercury and the lord of the 6th house are placed in the ascendant together

- (10) When Jupiter and the lord of the 6th house both together are in the ascendant
- (11) When the lord of the 2nd and Jupiter are together placed in the 6th, 8th or 12th house
- (12) When the malefics Mars or Saturn are in the dumb signs viz Cancer, Scorpio and Pisces and the Moon is in Taurus or in the last three degrees and 20 seconds of a sign or in the last Navamansh of a sign and is aspected by the malefics. In this case the person is likely to be dumb but if the Moon is aspected by the benefics the person will begin speaking after five years of age
- (13) When a malefic occupies the 2nd house and the lord of the 2nd is in his fall in conjunction with a malefic or aspected by a malefic and the Sun and Mercury are in Leo in any house
- (14) When a malefic occupies the 2nd and the lord of the second is together with the Sun and Mercury in Leo in close conjunction
- (15) The Sun and Mercury in Leo are very likely to cause a stammer in speech
- (16) When a malefic occupies the 2nd house and the ruler of the 2nd is in conjunction with the Sun and Mercury
- (17) When a malefic occupies the 2nd house and the ruler of the 2nd house is in conjunction with the Sun and Mercury in Leo in any house and is aspected by a malefic
- (18) Incoherent speech is also shown when Mercury is placed in Cancer, Scorpio or Pisces and is aspected by a malefic

EARS & HEARING

Houses and Ears

The 3rd and 11th houses govern the ears and hence indicate troubles with the ears and show total or partial deafness or defects in hearing. The 5th house which is important on the question of speech or dumbness, total or partial is also important on the question of deafness or defects in the hearing as planets placed in the 11th house aspect the 5th by their ordinary aspects. The 9th house is also important as planets placed in the 3rd house similarly aspect the 9th house. The 6th, 8th and the 12th houses are also important in this connection for reasons already given before.

Signs and Ears

Cancer, Scorpio and Pisces are not only dumb signs, they are signs whose symbols show that these worms have hardly any thing like ears. Animals have ears and their sense of hearing is much developed indeed especially in certain animals such as bulls, rams, lions and horses etc., but it is only human beings alone who have ears in the true sense of the word and who are endowed by benign Providence with the sense of hearing, so that here again it is the human signs which give good hearing powers, the animal signs coming next in order. What has been stated in connection with dumbness or defective speech with regard to the signs applies with equal force in the case of deafness or defective hearing and it is unnecessary to dilate upon this.

Planet governing Ears

Mercury is the planet which affects hearing and becomes the target causing deafness when afflicted by position or aspect by the malefics. Gemini and Virgo being the signs

ruled by Mercury will generally be found to be conspicuous as ascendants or as containing the afflicting or afflicted planets

The native is likely to be deaf or to have defective powers of hearing in the following causes viz —

(1) When the malefics occupy the 3rd, 5th, 9th and 11th houses and are not aspected by the benefics

(2) When the lord of the 6th is placed in the 6th, 8th or 12th house and is aspected by Saturn

(3) When the lord of the 6th and Mercury are both aspected by Mars or Saturn or both

(4) When both Mercury and Venus occupy the 12th and are aspected by Mars or Saturn or both

(5) When the full Moon and Venus are in conjunction with their enemies especially the malefics or are aspected by them i.e. the malefics

(6) When the Sun, the Moon and Saturn are all in the 3rd, 5th, 9th or 11th house, unaccompanied by the benefics or unaspected by Jupiter Mercury or Venus cannot obviously aspect in this combination This on the face of it is a bad combination as the Sun and Moon being in conjunction, it is the new Moon day and the conjunction of Saturn—the planet governing ears in the houses governing ears makes the combination worse

(7) When Venus is in the sign of her fall viz. Virgo in conjunction with the dragon's head (Rahu)

(8) When the Sun and Venus are in the ascendant and the Moon and Saturn are in opposition to each other

(9) When Mercury is the lord of the 6th or the 12th and is placed in the 6th and is afflicted by the malefics

(10) When Mercury being lord of the 6th placed in the ascendant is aspected by Saturn placed in the 4th, 7th or 11th house

(11) When Saturn is in Gemini or Virgo and placed in the 6th or 8th house

(12) Mercury in Capricorn or Aquarius in the 3rd, 5th, 9th or 11th house and aspected by the malefics

(13) When Mercury is afflicted by Saturn either by position or aspect especially when Mercury rules the 6th

(14) When Mercury rules the 6th or the 12th house and is afflicted by Mars or Saturn either by position or aspect

(15) When Mercury rules the 6th or the 12th house and is in conjunction with the Sun i.e. combust

(16) When Mercury is combust and is afflicted by the malefics ruling the 6th by position or aspects

(17) When Mercury is in Capricorn afflicted by the malefics

TEETH

Teeth and Houses

The houses to be taken into account on the question of teeth are the ascendant, the 7th which is exactly opposite to it, and the 4th, 6th, 10th and 11th houses. The reason is that the ascendant is aspected by Saturn and Mars from these houses either by their ordinary or extra-ordinary aspects according to Hindu Astrology. Of course, Mars in the 4th and 11th and Saturn in the 6th and 10th houses will not aspect the ascendant either by their ordinary or extra-ordinary aspects

from the various positions and aspects of the planets whether the eyesight of the native's father and mother etc. and their speech and powers of hearing etc. are likely to be affected or not by a process similar to the one shown before.

Conclusion

In conclusion, in considering the question of blindness, dumbness and deafness or eyesight, speech and hearing, first take the houses governing the subject into account then the signs falling in these houses and their ruler or rulers and his or their position in the horoscope. Next see the planets, concerned on the questions under discussion, his or their position in the horoscope and his or their strength or weakness by house and sign positions. Finally consider the malefics their strength and weakness by house and sign positions and see whether they aspect the houses, the signs and the planets governing the subjects. These defects and infirmities will be found in severely afflicted maps.

It must not be imagined that the combinations given scrutinum do and must necessarily cause total blindness, dumbness or deafness. These physical defects are happily not so very common, though not rare. The combinations given must be taken only as indications or pointers to these physical infirmities.

Again blindness, dumbness and deafness may not and need not be necessarily congenital. These may be subsequently acquired in later life by reason of advancing age, illness, accident, or otherwise. That the combinations given do cause some defects in sight speech and hearing etc. there is hardly any room for doubt. But these defects sometimes are of such varying kinds and degrees and so minute as to be hardly perceptible even to the sufferer and consequently to the outsider, and hence difficult to be known and judged by an astrologer.

Marriage Affinities And Astrology.

The question of marriage is as important as the question of life. Marital happiness or unhappiness depends upon the marriage partner. The selection, therefore, of a proper marriage partner assumes vital importance, not only from the standpoint of marital happiness or unhappiness, but also from the stand point of the possible longevity or shortness of life of the intended husband or wife. The selection of the marriage partner is also important on the question of the possible agreement or disagreement mental, physical, or otherwise between the couple intending to marry. Indian astrology has laid down certain important rules for the solution of the questions just mentioned, with a view to avoid the unhappy results likely to ensue in the case of the unexpected and untimely death of one of the parties or in the case of disagreement between them.

Mars and his effects

One of the most important rules in this connection is that Mars found to occupy certain houses of the horoscope is believed to cause the death of the marriage partner. The seventh house in the horoscope denotes the wife or husband. The rule is that if Mars is found to occupy either the ascendant (i.e. the 1st) or the 4th, 7th, 8th or 12th house, he is likely to kill the husband or wife of the person in whose horoscope he is found so to be and certain Indian books on astrology appear to lay down the same rule in the case of Saturn and Rahu and Ketu the Moon's nodes. The rule supposed to exist in connection with Saturn, Rahu and

Letu is incorrect and appears to have been based on a misconception of the fundamental and elementary principles of astrology. The question of the aspects of the planets has been dealt with at pp 46 51 of Chapter II to which the reader is requested to refer

Aspects and Position of Mars and their effects

If Mars were occupying the ascendant or the 1st, 4th or 12th house, he is likely to kill the marriage partner by reason of his ordinary aspect in the 1st case and placed in the 4th or 12th house, he is similarly likely to kill the husband or the wife by reason of his extra ordinary aspects. If Mars occupies the 7th house, he is likely to kill the marriage partner, not by reason of his aspect, but by his position in the house of the marriage partner, and in the 8th, house of death for a similar reason as this position of Mars in the 8th house is likely to kill the husband or the wife, as the case may be, himself or herself with the consequent result of producing widowhood for the wife or of making the husband, a widower

(1) Exceptions Mars occupying his own or exaltation signs

The first and the most important exception is, when Mars occupies the 7th house in his own or his exaltation signs Aries, Scorpio or Capricorn respectively or when any one of these signs falls in the 7th house and Mars aspects the sign falling in it, for, in these cases, even though the aspects of Mars are generally considered to be evil, he does not produce the ordinary evil result of his evil position or aspects, for, an evil minded individual however, evil and malicious he may be, seldom, nay, never, destroys what he considers to be his own except in a fit of madness. Suppose that the sign

scope of the husband and wife as the case may be is combated by his equally evil influences in the horoscope of the other marriage partner with the result that they are neutralized or almost destroyed, for all practical purposes. In figurative language, it is something, like diamond cut diamond or in other words, the poisonous effects of Mars' position in the one case are neutralized by an administration of doses of poison of equal strength and efficacy by similar positions of Mars in the horoscope of the marriage partner which serve as antidotes.

(3) Positions of Mars in one horoscope and of Saturn Rahu or Ketu in the other and vice versa

Again modern Indian Astrologers lay it down that Mars' position in the said houses is not likely to kill the marriage partner, provided that Saturn or Rahu is also found to occupy one of the houses mentioned above i.e. the ascendant 4th, 7th, 8th or the 12th in the horoscope of the other marriage partner, as Saturn or Rahu found in any one of the said positions combats the evil influence of Mars in the other horoscope, just as Mars would do as explained above. The rule so laid down is incorrect and misleading and is based on a misconception of the fundamental and elementary principles of astrology. It has already been seen that Mars' positions in the said houses in the horoscope of the husband kills the wife or *vice versa* by reason of the aspects of Mars (either ordinary or extraordinary) falling on the 7th house i.e. the house representing the husband or the wife as the case may be, from one of these positions or by reason of the position of Mars in the 7th house itself. It is quite true that if Saturn or Rahu were to occupy the ascendant, he would kill the marriage partner by reason of his ordinary aspect on

the 7th house and by reason of his position if he is placed in the 7th house itself. But if these planets occupied either the 4th or 12th house, they would not respect the 7th house from these positions and it would not either kill the other marriage partner or combat the evil influence of Mars in the positions mentioned. The truth of the above statement has been established in numerous instances by experience and it is the lack of the understanding of these fundamental principles, that has accounted for the sudden death of the husband resulting in the widowhood of the wife and *vice versa* and sometimes making the happiest of couples the most unfortunate and miserable in the world.

If Saturn or Rahu or Mars is found in the horoscope of the husband in the 8th house and Mars is at the same time found in the horoscope of the wife in one of the bad positions described above, or Saturn or Rahu is found in the ascendant or the 7th house, it would appear as if the husband's life were in danger in a double way, firstly because one of these planets found in the 8th house in his horoscope is inimical to his own life and secondly—because this danger is accentuated and worsened by the evil positions of one of these planets in the horoscope of the wife. In these cases there is thus a double danger of widowhood to the wife and *vice versa*. Rules relating to Rahu apply to Ketu also.

(4) Other exceptions

Again if the sign rising in the ascendant is Aries or Scorpio in the 4th house it is said that this position of Mars will not kill the marriage partner, the reason is that Mars occupies the signs of his own rulership in these cases and his evil effects are destroyed. Similarly, if Mars occupies Sagittarius or Pisces in the 12th or Aquarius in the 8th house his

evil effects are again much mitigated, for the reason that he occupies the signs ruled by his natural friend Jupiter. But it is safer in these cases not to take any risks and to prevent the intended marriage of the parties, for after all, these are dangerous positions.

Again, there is not much danger, it is believed, if Jupiter or Venus occupy the seventh house strong by sign position i. e. by being either in their own signs or the signs of their exaltations and Mars is in the signs of his enemies or retrograde or combust (i. e. with the Sun in conjunction within 12 degrees either in one sign or two signs).

The reasons are the preservation by the benefics Jupiter or Venus by reason of their aspect or position and weakness of Mars. It is difficult, however, to agree that Mars loses his strength to cause harm by reason of his occupying the signs ruled by his enemies. The worst position of Mars in these cases, however, is the fourth house. Here he destroys not only the domestic happiness of the individual concerned, but his happiness in life in general, as the 4th house signifies happiness or misery in general, which the person is destined to experience during the course of his life. Jupiter placed in the 1st house sometimes indicates two marriages.

Factors showing agreement and disagreement

The effects of Mars in connection with the affinities for marriage of the intended husband and wife have been considered. The position of Mars in this connection is important only on the question of the lives of the couple. It is obvious, that the question of the affinities for marriage cannot be looked at, only from this one point of view. There are several other things to be taken into consideration for this

of the Moon only at birth. These are as follows - (1) Varna or caste (2) Vashya Bhakshya, i.e. the division of the signs by their symbols (3) Bhakut or the relation between the various signs of the zodiac as considered from the standpoint of the 12 houses calculated by taking the janma rashis of the husband and the wife as the ascendants (4) Graha Maitri or friendship or enmity between the rulers of the various signs (5) Yonis (6) Gunas or inherent natures (7) Nadis and lastly (8) Nakshatras or asterisms, the first four factors are dependent on the signs and have the following number of points allotted to them respectively 1, 2, 5, 7 total 15. The next four factors from 5 to 8 are dependent on the asterisms or Nakshatras and have the following points allotted to them respectively, 4, 6, 8, and 3 total 21. The grand total of these points is thus 36. If the number of marks on comparing and combining these factors are more than 18 i.e. more than half the total number, the engagement is allowed to take place if some of the other important factors do not come in the way. If less than 18 the engagement is not recommended and allowed.

(1) Varna and Caste

The factors set out above will now be dealt with. The first is Varna or caste and has only one point reserved for it. The rashis are divided into four kinds of castes viz. Brahmins, Kshatriyas, Vaishyas and Sudras. The Brahmin signs are Cancer, Scorpio and Pisces. The Kshatriya signs are Aries, Leo and Sagittarius. The Vaishya signs are Taurus, Virgo and Capricorn and the Sudra signs are Gemini, Libra and Aquarius. For a proper marriage the parties must belong to the same caste i.e. a Brahmin must marry a Brahmin, a Kshatriya should marry a Kshatriya and so on. It would do

however, if a Brahmin boy were to marry a Sudra girl. But a Brahmin girl cannot marry a Sudra boy, in other words a boy of a higher caste can marry a girl of a lower caste but not *vice versa*. The reason is that the caste of the offspring is determined by the seed and not the land in other words the caste of the offspring of the marriage should be that of the father, but not of the mother.

This is the most general rule and need not be considered to be very important. The only object of the interdiction of intercaste marriages was to prevent the adulteration or admixture of the races and the future offspring. In other words, to avoid a *varnasanker praja* i.e. a mixed race, because if mixed marriages were to take place, it would be difficult to assign the proper caste to the offspring. Such marriages were also avoided on the ground that the mode and manner of living between people of the various castes were entirely different and consequently, the viewpoints of the parties to the marriage having nothing in common would lead to disagreement and unhappiness between them. This however, must not be taken to be a very hard and fast rule. As a matter of fact, such marriages took place even in those by gone days and in the modern world of today, mixed marriages are the general rule rather than the exception. Even in India, the barriers of caste are mostly broken and are still fast breaking and legislation galore is being and has been enacted for the purpose and such marriages are becoming very common. One caution may be given. The division must not be too literally taken. This division of the signs is considered only from the astrological aspect of the question. It has nothing to do with the four main divisions in which the Hindus are divided a Brahmin remains

a Brahmin, and a Sudra a Sudra and so on. But for astrological purposes and for solving the question of marriage affinities a Brahmin by birth may be taken to be a Sudra, or a Vaishya or Kshatriya though being a Brahmin by birth he remains a Brahmin and does not lose his caste. The explanation here given is given only by way of analogy and is good only from an astrological standpoint. Table No. 1 given below shows the points.

Table No. 1
Points for Caste

	Boy	Bra	Ksha	Vaishya	Sudra
Girl	Brahmin	1	0	0	0
	Kshatriya	1	1	0	0
	Vaishya	1	1	1	0
	Sudra	1	1	1	1

(2) Vakshya Bhakshya

(2) *The next factor is Vakshya Bhaksha.* This depends upon the classification of the signs by their symbols as follows

Biped and Human	{	Gemini
		Virgo
		Libra
		Sagittarius 1st half

Quadruped and Animal	{	Aries-Ram Taurus-Bull Sagittarius-Horse 2nd half	}	Domestic
		Leo-Lion Capricorn-Crocodile Alligator		
Vermin and Watery	{	Cancer-Crab Scorpio-Scorpion Pisces-Fishes	}	

If the husband and wife belong to the same division there will be no trouble and the parties will agree and be happy. There will, similarly, be an agreement between the human and animal signs except as pointed out hereafter and similarly also between animal and watery and human signs on the one hand and between Leo and Scorpio *inter se*. The reason why animal signs agree both with human and watery signs is that human signs i.e. human beings are quite capable of managing animals especially domestic animals like rams, bulls, horses, etc. while it is not without great difficulty that they can so control the wilder beasts, like the lion and his kind, of whom the human being is practically in constant fear and dread and seldom acquires full control over them, the natural result being one killing the other and consequently inimical to one another. But so far as agreement between human and animal signs is concerned, flesh or fish eaters have to be distinguished from vegetarians. The former kill animals for their food and in such cases, there may not be

between human signs and the wild sign Leo on the one hand or the animal signs and Leo, on the other hand, no points are given at all Table No 2 given below shows points given in this connection

Table No 2
Points for Symbols

	Boy	Quadruped	Human	Watery	Bestial	Vermin
Girl	Quadruped	2	1	1	0	2
	Human	1	2	1	0	1
	Watery	1	0	2	2	2
	Bestial	0	0	2	2	0
	Vermin	1	1	1	0	2

(3) Graha Maitri or natural friendship or enmity between the planets

The third factor dependent on the rashis or signs in connection with marriage affinities is the natural friendship or enmity between the rulers of the various signs

There is natural friendship or enmity between the rulers of these various signs See Chapter I of Part II where the subject is fully dealt with and which also gives a table of planetary relations

Table No 3 shows the points allotted for this purpose

Table No. 3

Boy	Sun	Moon	Mars	Mer- cury	Jupiter	Venus	Saturn
Sun	5	5	5	4	5	0	0
Moon	5	5	4	1	4	$\frac{1}{2}$	$\frac{1}{2}$
Mars	5	4	5	$\frac{1}{2}$	5	3	$\frac{1}{2}$
Mercury	4	1	$\frac{1}{2}$	5	$\frac{1}{2}$	5	4
Jupiter	5	4	5	$\frac{1}{2}$	5	$\frac{1}{2}$	3
Venus	0	$\frac{1}{2}$	3	5	$\frac{1}{2}$	5	5
Saturn	0	$\frac{1}{2}$	$\frac{1}{2}$	4	3	$\frac{1}{2}$	5

It has to be very carefully noted that though a planet may be the friend or enemy of another on one side, the converse is not always true, e g though the Moon is Mercury's friend Mercury is the Moon's enemy, again though Saturn is Mercury's friend, Mercury is sama or neutral to Saturn and likewise with Jupiter and the Moon. There are seven combinations possible in this connection, viz (1) The rulers of the Janma Rashis of both the husband and wife may be (1) the same (2) friends-both ways e g Sun and Mars, Mars and Jupiter etc (3) Enemies-both ways e g Sun and Saturn, Sun and Venus etc. or (4) Sama or neutral both ways e g Jupiter and Saturn, Mars and Venus etc (5) the ruler of the

wife's Janma Rashi may be the friend of the ruler of that of the husband's but that of the husband's may be only a neutral to that of the wife's e.g. the Moon and Jupiter, the Sun and Mercury or (6) one may be an enemy, while the other may be a neutral e.g. the Moon and Venus, the Moon and Saturn, Mars and Mercury etc or (7) one may be the friend, while the other may be the enemy e.g. the Moon and Mercury. The 1st two combinations are entirely good, and the natures and temperaments of the husband and wife will agree, as there is no likelihood of disagreement and hence 5 points are allowed for these two combinations. The 5th combination is almost as good for the same reasons and is consequently allowed 4 points. In the 3rd combination which is just the opposite of No. 2 there can obviously be no agreement between the couple, for the natures of the respective rulers are as the poles asunder and no points are allowed and the 6th stands almost on the same footing for the same reasons and only half a point is allowed. It is just the opposite of No. 5. The 7th and the last combination is none the better than the 3rd and the 6th and is consequently allowed only one point. In the 4th combination, the couple has its rashis' rulers neutrals, so that there can neither be all agreement or all disagreement, but they will somehow or the other manage to drag along and pull on in life in spite of their differences, which may sometimes appear to be hopelessly irreconcilable, but seldom lead to an open quarrel or an unpatchable rupture or dissolution. This factor gets 3 points allotted to it.

(4) Lena Devi or Kutas

The next and the last factor of importance in connection with the rashis is Lena Devi, which literally

translated means the relationship between debtor and creditor in which there is a free exchange, if one may be permitted to use that expression for want of a better one, of the give and take principle between the intended or intending husband and wife or for the matter of that between any two persons in general. The principle upon which this factor is based is the houses, calculated as from the Janma Rashis of the husband and wife which are treated as their ascendants or Lagnas. Janma Rashi means the sign in which the moon is at the time of the individual's birth.

There are again, seven combinations possible in this particular factor viz., the Janma Rashis of the husbands and wife may be (1) the same signs or (2) signs in semi-sextile i.e. 2nd and 12th (3) signs in sextile i.e. 3rd and 11th (4) signs in square i.e. 4th and 10th (5) signs in trine i.e. 5th and 9th (6) in quintile i.e. 6th and 8th or (7) opposite signs i.e. 7th from each other's Janma Rashis. In the 1st, 3rd, 4th, and 7th cases, there is likely to be agreement and harmony, while in the 2nd, 5th and 6th cases, disagreement and discord in certain cases.

The reasons why friendship or enmity is likely to exist between the couple in these 7 combinations shall be now dealt with. (a) It goes without saying that if the parties belong to the same sign, there is nothing to give and take and so there will be agreement and harmony. (b) If the signs of the husband and wife are in semi sextile to each other, that is, second and twelfth from each other's Janma Rashis, there may be agreement in certain cases, while there may be disagreement in others. If the female sign in this connection has to take 12 points from the male but

has to give only 2 to him, there cannot be any agreement between the parties, while in the converse case, where the male has to obtain 12 points from the female and has only to give 2 to her, there will be agreement. The reason is simple and plain enough viz., the houses calculated as stated before. The 2nd house denotes wealth, money or income, while the 12th house denotes expenditure, waste, losses etc. In the case where the female has to obtain 12 points from the male and to give him only two, it is clear that she will be a spend thrift and the expenditure will exceed the income and hence the disagreement, as the parties will not be able to make their two ends meet. While in the latter case, the converse is true. *The income far exceeds the expenditure* and so the cause for disagreement is removed. (c) & (d) The reasoning stands good in the case of the signs in sextile and squares for the plain and simple reason that the 3rd house denotes enterprise, work and labour, while the 11th denotes the fruits thereof. Again, the 10th house denotes action and work, while the 4th house denotes happiness and peace as a result.

So far as the signs in quintile i. e. signs 6th and 8th from each other are concerned, there is again agreement in certain cases, while disagreement in others and here again the explanation lies in the houses. The 6th house denotes disease, illness, enemies etc., while the 8th house denotes death and losses. If the woman has to take 8 points from the husband and give only six to him this will not do, as the husband will not be able to stand the physical strain. But in the converse case where the husband has to take 8 points and give only six to the wife, the matter is slightly different, though even in this case, there is sure to be some physical strain on the

great numbers and wear themselves out leading to an early grave. Another possible explanation is that the Moon is debilitated in Scorpio, the sign of her fall ruled by Mars while Cancer which is ruled by her is the sign of the fall of Mars, a sort of mutual depreciation if one may be permitted to use that expression, occurs here which is injurious to both. One can not be quite sure whether the union between parties having Scorpio and Pisces or Pisces and Cancer as their Janma Rashis, can be so bad, though authority tells that such a union perhaps is one of the worst possible imaginable and has also been found to be so in practice especially where the combination of these planets viz, the Moon, Mars and Jupiter are found to be in the 5th or the 9th house, as the parties having such a conjunction have generally a low moral character and are found to be suffering from very serious sexual diseases which might perhaps be the cause of early death in such cases. The only further likely reason is the mythological one viz, that the Moon enticed away Jupiter's wife and there was a great fight between Jupiter and the Moon on this account. Thus this factor of Lena Devi is only dependent upon the houses as calculated from the Janma Rashis of the husband and the wife. In certain cases, especially as regards similar signs, signs in semi sextile and quintile, the agreement or disagreement between the couple can be explained by reason of the planetary rulership of the various signs in question. But it does not seem to be a safe way to adopt as a similar explanation in respect of other combinations mentioned above, viz the signs in sextile, square, trine and opposition cannot stand the test of the application of the principle of planetary rulership in the cases, though true in some

The Lagna Deva factor is also important from the point of view of the physical aspect of the marriage. If the Janma Rashis are the same, it goes without saying that there is no trouble or difficulty about the physical aspect, and the same is the case when the Janma Rashis of the couple are of opposite signs by virtue of the ordinary aspects of the planets. When the Janma Rashis of the couple are in quintile & 6th and 8th from each other, these show that the physical union between the parties is not likely to be quite agreeable as it gives rise to various kinds of diseases and some times even death by virtue of the house positions calculated by taking the Janma Rashis as the ascendants and the same remarks apply in connection with the Janma Rashis in semi-sextile & 2nd and 12th from each other by virtue of the aspects of the planets, on the 6th and 8th houses as in the case of the opposite signs. When the parties have the Janma Rashis in trine (& 5th and 9th) from each other it is the same physical aspect which seems to cause trouble as the 5th house denotes the offspring. Similarly the 3rd and 11th houses also have relation with the physical aspect of the marriage by virtue of the aspects as in the case of signs in opposition and in semi-sextile. The only exception perhaps to this rule appears to be the case of signs in squares, for the reason that 4th and 10th houses have very little to do with the physical aspect of the question as such. Table No. 4 given below shows how the points are given in this connection.

Table No. 4
Table of Lena Devi
BOY

	Aries	Taurus	Gemini	Cancer	Leo	Virgo ✓	Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces
Aries	7	0	7	7	0	0	7	0	0	7	7	0
Taurus	0	7	0	7	7	0	0	7	0	0	7	7
Gemini	7	0	7	0	7	7	0	0	7	0	0	7
Cancer	7	7	0	7	0	7	7	0	0	7	0	0
Leo Girl	0	7	7	0	7	0	7	7	0	0	7	0
Virgo	0	0	7	7	0	7	0	7	7	0	0	7
Libra	7	0	0	7	7	0	7	0	7	7	0	0
Scorpio	0	7	0	0	7	7	0	7	0	7	7	0
Sagittarius	0	0	7	0	0	7	7	0	7	0	7	7
Capricorn	7	0	0	7	0	0	7	7	0	7	0	7
Aquarius	7	7	0	0	7	0	0	7	7	0	7	0
Pisces C	0	7	7	0	0	7	0	0	7	7	0	7

Summary of the four factors connected with the Rashis.

Summarising the four factors dependent upon the Rashis in connection with the affinities for marriage, it is important to note that these factors mainly consider the question of

marriage affinities, from the point of view of the possible agreement or disagreement which is likely to exist between the couple taking as their basis, the natures, temperaments, tempers and gunas of the parties concerned, as derived from the four factors just discussed, two of them dealing with the divisions of the signs by castes and symbols, one dealing with the planets, the rulers of the signs and the last dealing with the houses, so that it would seem as if all the main factors of the horoscope are taken into account. The first three factors viz, Varna, Vakshya Bhakshya and Graha Maitri deal, so far as it can be seen only with the inherent natures and temperaments of the parties concerned and have nothing to do with the physical aspect of the marriage. A large portion of the last factor viz, Lena Devi in a majority of cases takes the physical aspect of the marriage into account in all combinations mentioned above, except perhaps in the case of the signs in squares, by reason of the planetary positions and aspects from and to these houses.

Factors dependent on Nakshatras

The factors dependent on nakshatras or asterisms are also four in number viz - (1) Khechar or Tarabala (2) Yoni (3) Guna and (4) Nadi and have 3, 4, 6 and 8 marks respectively allotted to them.

(1) Tarabala or Khechar

So far as the 1st factor, viz, the Tarabala or Khechar is concerned, there seems to be some mathematical precision and order about it. The manner in which it is calculated is simple enough. First of all the difference, in the number of the birth nakshatras of the husband and the wife, calculated as from that of the husband to that of the wife is found out and then the number thus obtained is divided by 9 and if the remainder is 3, 5 or 7, it is believed to be bad, while if the

**Table No 5 gives the points
for Tarabal or Khechar**

Boy		A	B	C	D	E	F	G	H	I
Girl	A	3	3	1½	3	1½	3	1½	3	3
	B	3	3	1½	3	1½	3	1½	3	3
	C	1½	1½	0	1½	0	1½	0	1½	1½
	D	3	3	1½	3	1½	3	1½	3	3
	E	1½	1½	0	1½	0	1½	0	½	1½
	F	3	3	1½	3	1½	3	1½	3	3
	G	1½	1½	0	1½	0	1½	0	1½	1½
	H	3	3	1½	3	1½	3	1½	3	3
	I	3	3	1½	3	1½	3	1½	3	3

(2) Yonis.

The next factor is that of the Yonis. For finding out the affinity between the boy and the girl from the point of view of the Yoni, the 27 nakshatras have been divided in 14 groups in all, two separate groups being formed out of the three Uttara nakshatras, Uttarashadha into one group and Uttara Falguni and Uttara Bhadrapad into another. The rest of the 24 nakshatras are divided into 12 separate groups of two nakshatras in each group. These groups are then appropriated to 14 different kinds of animals, 11 quadrupeds and one reptile

viz., the serpent, being among them. One of the three Uttara Nakshatras viz., Uttarashadha is appropriated to the mongoose. The manner in which the allotment is made is set out in small tables A, B, C, below. The names of the nakshatras and their serial numbers and the animals to which they are appropriated are set out below.

A.

<i>Nakshatras and</i>	<i>Numbers</i>	<i>Animals</i>
(a) Bharni .. Revati ..	2 27	Elephant.
(b) Punarvasu..Ashlesha ..	7 9	Cat.
(c) Dhanista.:Purva-Bhadrapada..	23 25	Lion.
(d) Hasta .. Swati ..	13 15	Buffalo.
(e) Chitra .. Vishakha ..	14 16	Tiger.
(f) Purvashadha Shrivana ..	21 23	Monkey.

B.

(a) Aswini .. Shattarka ..	1 24	Horse.
(b) Kritika .. Pushya ..	3 8	Ram
(c) Ardra .. Mula ..	6 19	Dog
(d) Uttara Uttarabha- Falguni drapad	12 26	Cow and or all quadruped in general.

(a)	(Rohini—Mrigshirsh)	Snake
	4	5
(b)	Magha	Purva—Falguni—Rat
	10	11
(c)	(Anuradha—Jeshta)	Deer
	17	18
(d)	Uttarashadha	
	(includes Abhijit)	Mongoose
	22	

There is thus a certain kind of mathematical order to be seen in the allocation of the nakshatras to the various kinds of animals mentioned here for the ascertainment of the Yonis

It will be noted that animals having Yonis of the reptile class and a quadruped viz, the deer are given adjacent Nakshatras viz, the serpent has Rohini and Mrigshirsh i.e. 4th and 5th, the rat has Magha and Purvafalguni i.e., 10th and 11th, while only one nakshatra is allocated to the mongoose viz Uttarashada which includes Abhijit to which the mongoose is also allotted as shown in table C. A majority of the quadrupeds have alternate nakshatras allocated to them e.g., the buffalo, tiger, monkey, lion, cat and elephant as shown in table A above

The divergence and difference in the distance between the Nakshatras allocated to the horse and ram is only 5, while between the dog and cow 13 & 14 Nakshatras

It is difficult to understand the reason of this appropriation of the nakshatras to the various kinds of animals, though there can not be the slightest doubt, that the same is not haphazard and without reason

It is said that there is enmity between the following animals and consequently there can be no agreement between the husband and the wife, if their nakshatras get appropriated respectively to the following animals

1	Lion	and	Elephant
2	Buffalo		Horse
3	Rat		Cat
4	Dog	.	Deer
5	Monkey		Ram
6	Tiger		Cow
7	Snake		Mongoose

The enmity in all these cases is almost proverbial and needs no elaborate explanation especially in the 1st, 3rd, 4th, 6th and 7th cases. It does not also need stating that there can never be any friendship between the cat, rat and the dog inter se. The enmity between the dog and the deer arises from the assistance the dog renders to the hunter, whilst hunting the deer and his kind. Clearly there can hardly be any agreement between wild animals like the lion and the tiger on the one hand and the domestic quadrupeds such as horses, rams, cows, buffaloes, monkeys, dogs, cats and the like, on the other hand, as the former are naturally inimical to the latter by their very natures and tendencies which are to kill and molest them and consequently the latter are obviously in constant dread of their very lives at the hands of the former. There is however, neutrality between the wilder kind of beasts such as the lion and tiger inter se. There is also neutrality between dogs, cats, tigers, lions and elephants, inter se when they are in pairs or more.

These gentry usually begin not only to growl, but come even to closer grips and fight, but the fight is generally somewhat of a mock heroic type with much noise and show, seldom ending in any real substantial injury to either, as each is fully conscious of the other's strength. The reader must have witnessed these mock fights between dogs and cats and have had the pleasure of being roused from the deepest slumber in the depth of night, times out of number by the noise created by the growling of these worthies.

The monkey is generally neutral and there is neither extreme friendship nor enmity between him and the other kinds of animals. Gifted by nature with extreme suppleness of limb, he can defy even the wilder kind of beasts like the lion and his kind in case of necessity. The deer is a very mild animal and agrees with all the domestic animals, though not with the wilder kind, as he always stands in danger of destruction.

Domestic animals like the horse and the buffalo and the monkey and the ram though enemies, do not kill one another and there is generally neutrality between them, though there may sometimes be furious fight. Nor do the dog and the cat usually kill each other.

It needs no saying that the rat stands practically in no fear whatever of either the wilder beasts like the lion and the tiger or of domestic animals such as those mentioned above, save and except the cat and the dog, who generally kill the rat, they being their natural food. The serpent and the mongoose are neutral to the rat.

The very word "Yoni" means the female sexual organ. This factor appears, therefore, to be concerned with the physical aspect of the marriage problem. For the enjoyment of

a proper and healthy married life, and thus begetting of healthy and intelligent children, this factor is obviously an important and essential one

The highest number of points reserved for this factor is 1, and these are obtained only when the Yonis of the husband and the wife are similar, except in the case of dogs, cats, lions, tigers and elephants as pointed out above. When there is friendship between the animals concerned e.g., between the deer and the cow, or the horse and the deer, the cow and the buffalo, the dog and the ram, and so on, the points allowed are three. When the animals remain neutral e.g., two tigers, two lions, etc. or the serpent and the rat or the mongoose and the rat, only two points are allowed.

In cases where the animals do not kill each other though enemies, e.g., the horse and the buffalo, the monkey and the ram, the points allowed are not zero but two, as they remain as neutrals in these cases.

The wilder kind of beasts, viz., the tiger and the lion are enemies of all, save the serpent, the rat and mongoose and so only one mark is given in their cases, when their mating is with the other domestic animals, such as the horse, cow, etc.

In the case of positive enmities between the animals e.g., the dog and the deer, the rat and the cat, the lion and the elephant, the snake and the mongoose, the points allowed are zero. The Yoni factor does not appear merely to deal with the physical aspect alone. It appears to have relation also to the inherent natures of the various animals mentioned above, just as in the case of the factors dependent on the Rashis in this connection and are by analogy applicable to the case of human beings and their inherent characteristics and tendencies. Table 6 shows the points allotted for the Yonis.

Table No. 6-Points for Yoni

Boy

	Horse	Elephant	Goat	Serpent	Dog	Cat	Rat	Cow	Buffalo	Tiger	Deer	Monkey	Mongoose	Lion
1 Horse	4	2	3	2	2	3	3	3	0	1	3	2	2	1
2 Elephant	2	4	3	2	2	3	3	3	3	1	3	2	2	0
3 Goat	3	3	4	2	2	3	3	3	3	1	3	0	2	1
4 Serpent	2	2	2	4	2	1	1	2	2	2	2	1	0	2
5 Dog	2	2	2	2	4	1	2	2	2	2	0	2	2	2
6 Cat	3	3	3	1	1	4	0	3	3	2	3	2	2	2
7 Rat	3	3	3	1	2	0	4	3	3	2	3	2	1	2
8 Cow	3	3	3	2	2	3	3	4	3	0	3	2	2	1
9 Buffalo	0	3	3	2	2	3	3	3	4	1	3	2	2	1
10 Tiger	1	1	1	2	2	2	2	0	1	4	1	2	2	3
11 Deer	3	3	3	2	0	3	2	3	3	1	4	2	2	1
12 Monkey	2	2	0	1	2	2	2	2	2	2	2	4	2	2
13 Mongoose	2	2	2	0	2	2	1	2	2	2	2	2	4	2
1 Lion	1	0	1	2	2	2	2	1	1	3	1	2	2	4

(3) The Gunas

3 The next factor in connection with the nakshatras, so far as marriage affinities are concerned, is Gunas or inherent natures and temperaments of the parties concerned. They are of 3 kinds, viz., (1) Deva Guna (2) Manushya (or human) Guna and (3) lastly the Rakshasha Guna. Table A given below give the names of the Nakshatras, their serial numbers and the Gunas to which they are appropriated.

Table A

Nakshatra	Number	Guna
Bharni	2	Manushya
Kritika	3	Rakshasha
Rohini	4	Manushya
Mrigshirshi	5	Deva
Arudra	6	Manushya
Punarvasu	7 }	Deva
Pushya	8 }	
Ashlesha	9 }	Rakshasha
Magha	10 }	
Purvafalaguni	11 }	Manushya
Uttarafalguni	12 }	
Hasta	13	Deva
Chitra	14	Rakshasha
Swati	15	Deva
Vaisakha	16	Rakshasha
Anuradha	17	Deva
Jeshta	18 }	Rakshasha
Mula	19 }	
Purvashadha	20 }	Manushya
Uttarashadha (Abhijit)	21 }	

Shravana	22		Deva
Dhanista	23	}	Rakshasha
Shattarka	24		
Purvabhadrapada	25	}	Manushya
Uttarabhadrapada	26		
Revati	27	}	Deva
Aswini	1		

It will be seen that there seems to be again an apparent mathematical order in the allocation of the Gunas amongst the 27 nakshatras. Beginning with Bharni i.e. Nakshatra No 2, instead of Aswini Nakshatra No 1, as usual, it will be found that the Manushya Guna is allocated to three alternate nakshatras viz, Bharni, Rohini and Ardra, then all the three Gunas are allocated to two consecutive nakshatras. Then again the Deva Guna is allocated to three alternate nakshatras viz Hasta, Swati and Anuradha, interspersed with the allocation of the Rakshasha Guna also to 3 alternate nakshatras viz, Chitra, Vishaka and Jyeshtha, the last, however, forming another group of four viz, Jyeshtha, Mula, Purvashadha and Uttarashadha, the first two being of the Rakshasha Guna and the last two being of Manushya Guna. Then one nakshatra Shravana of Deva Guna intervenes and then again there is a group of six nakshatras, in which two consecutive nakshatras allotted are one kind of Guna viz Rakshasha, Manushya and Deva. Table A shows the arrangement. Table B shows that the twenty seven nakshatras are divided into three groups of nine nakshatras each, each group having a certain kind of Guna.

Table B

Deva Guna	Manushya Guna	Rakshasha Guna
{ a Mrigshirsha 5	a Bharaṇi 2	a Kṛtika .. 3
{ b Punarvasu 7	b Rohini . 4	b Ashlesha 9
{ c Pushya 8	c Ardra 6	c Magha 10
{ d Hasta 13	d Pūrva Falguni 11	d Chitra . 14
{ e Swati 15	e Uttara . 12	e Vishakha 16
{ f Anuradha 17	f Pūrvaśādhā 20	f Jyēṣṭha 11
{ g Śrāvastā 22	g Uttarāśādhā 21	g Mūla .. 19
{ h Revati 27	h Pūrva Bhādrapada 25	h Dhaniṣṭā 23
{ i Āśvini 1	i Uttara „ 26	i Śatārkā 24

The nakshatras are marked with their numbers in order to make the table intelligible (1) The 1st group belongs to Deva Guna (2) the 2nd to Manushya Guna and (3) the 3rd and last one to Rakshasha Guna. These three Gunas appear respectively to correspond with the three Gunas well known to all Hindus viz., Satva, Rajas Tamas. It is unnecessary to dilate upon and give an elaborate explanation of these three Gunas. It is enough to state that there has always been friction and fight between the Devas and the Danavas or Rakshashas, their inherent natures being as the poles apart, while mankind has always been afraid of devils, demons and monsters who are supposed to literally devour human beings.

the Gunas can be overcome if the Vakshya Tara, Yoni etc factors agree, while in the latter case, it will do, if there is proper Lena Devi and Graha Maatri only between the parties concerned

Table No 7 Points for Gunas

Boy

Girl		Dev	Manu	Rak
	Dev	6	5	1
	Manu	6	6	0
	Rak	0	0	6

(4) The Nadis

The last important question in this connection is that of the nadis which are three in number viz., (1) Adya, the first (2) Madhya the middle and lastly (3) the Antya, the last. Two important things have to be borne in mind in this connection viz., (1) that the highest number of points is allotted for this and (2) that there must be a dissimilarity between the nadis of the husband and the wife, whilst in all other factors, in there must be a similarity between the husband and the wife

It is interesting to note that a perfect but peculiar sort of order is observed in the allocation of the nadis among the 27 nakshatras. Thus adya nadi is allocated to Aswini, Madhya to Bharni, Antya to Kritika. Again Antya to Rohini, Madhya to Ardra, again Adya to Punarvasu and Madhya to Pushya and so on till the end. Three nadis are thus allocated among the 27 nakshatras as shown in Table A below

Table A

Adya			Madhya			Antya		
1	Aswini	... 1	1	Bharani	... 2	1	Kritika	... 3
2	Ardra	6	2	Mrigshirsh	5	2	Mrigshirsh	4
3	Punarvasu	7	3	Pushya	8	3	Ashlesha	9
4	Uttara Falguni	... 12	4	Purva Falguni	... 11	4	Magha	... 10
5	Hasta	... 13	5	Chitra	... 14	5	Swati	.. 15
6	Jeshtha	... 19	6	Anuradha	17	6	Vishakha	. 16
7	Mula	... 19	7	Purvashadha	20	7	Uttarashadha	21
8	Shattarka	24	8	Dhanishta	23	8	Shravana	22
9	Purva bhadrapada	25	9	Uttara bhadrapada	26	9	Revati	27

Two and one-fourth nakshatras go to make up a sign. The three nadis are allocated to the three nakshatras. But in the 3rd nadi, only a part of the nakshatra which forms part of the first sign is included. The rest of the 3rd nakshatra (three-fourths of it) forms part of the next sign. The next (i.e., the fourth) nakshatra is, therefore, again allocated to the same nadi, as the one allocated to the 3rd i.e. Antya and this is the procedure adopted for the rest of the 27 nakshatras for the allocation of the three nadis. Thus the reason of the allocation of three nadis to the 27 nakshatras in the particular and peculiar order is the intention to distribute the same nadi to two adjacent nakshatras when a particular nadi cannot be appropriated to one full nakshatra which

forms part of a sign which after all is composed of the *nakshatras*

The *nadi* is the most important of all the eight factors discussed here, as the very lives of the couple depend upon it. There are several meanings of the word *nadi*. The three *nadis* mentioned here may correspond respectively with the cough pit and vat *nadis* well known in Indian Medical Jurisprudence. The *Adya nadi* corresponds to cough *nadi*, which is generally found in infancy. The *Madhya nadi* corresponds to the Pit *nadi* and is generally found in youth and *Antya nadi* corresponds to Vat *nadi* and is generally found in old age. It is interesting to learn the working of these *nadis*. The vat *nadi* is generally found to be working in the morning and the winter season, the Pit *nadi* during the day and in summer and the cough *nadi* during the night and monsoon. When all the three *nadis* do not do their normal functions they clearly show the fast approach of death. This is what is known as *Tridosh* in Indian Medical Jurisprudence. If the *nadis* of the husband and wife are similar, it will not do, as they would cause death or affect the off spring, causing their death or affecting their health by producing peculiar diseases in them.

The reason is that similarity of the *nadis* would work and function in the same direction and perhaps accentuate the troubles.

Nadis may also mean matter both of the male and female. It is essential on medical principles that the two should be different, for a similarity of the matter is likely to produce worthless progeny and hereditary mental and physical diseases. *Nadi* may also mean gotra, a word well known amongst the Hindus or it may also mean a family or it may

* g, Aswini or Swati or Vishaka or any other nakshatra out of the 27 nakshatras of the Zodiac. In these cases there is no difficulty whatever in permitting the marriage between the parties to take place by reason of the similarity either of the signs or the nakshatras. It is important to note here that there are four combinations possible in this connection, viz., (1) the husband and wife may have the same Janma Rashi but their Nakshatras may be different * g, both may belong to Libra, but the Janma Nakshatras of the one may be Chitra, while that of the other may be Swati or Vishaka and so on. (2) The Janma Rashi of the husband and wife may be different, but the nakshatras may be the same * g, the Janma nakshatras of both may be Chitra, the 1st half of which forms part of the sign Virgo, while the 2nd part forms part of Libra. (3) Both may have the same Janma Rashi and Nakshatras but the charanas * e, the quarters of the nakshatras may be different * g both may be born in the Nakshatra Swati, but one may be born in the first 15 degrees * e 1st quarter, while the other may be born in the 2nd 3rd or 4th quarter of the same nakshatra. (4) Lastly both may be born in the same Janma Rashi, Nakshatras and charanas * e, both may be born in Swati Nakshatra of Tula rashi or Libra and in the same quarter of the very nakshatra. In the first 3 cases, the objections arising from all the factors such as Varna Vakshya etc. discussed above including that of disasters caused by Mars are completely removed by reason of the similarity either of the sign or the nakshatra. In the last case, however, the similarity is so great that the union is not allowed to take place and for the obvious reason that the nadi of the husband and wife are similar to such an extreme extent as to be injurious to the interests of the parties concerned as the only factor which requires dissimilarity between the two, is that of the nadi.

The number of points allotted is 8 as shown in Table B

Table B
Husband

		Adya	Madhya	Antya
wife	Adya	0	8	8
	Madhya	8	0	8
	Antya	8	8	0

Summary

All the factors in connection with the affinities for marriage between the boy and girl and the principles upon which the union between them is permitted to take place have now been considered. Leaving apart the question of Mars and the disaster and destruction which he brings about in married life by causing the death of either partner, the factors set out above have importance in gradation as follows viz, Varna, Vakshya, Tara-Chakra, Yoni, Graha Maitri or planetary friendship enmity or neutrality, the Gunas, Lena-Devi and the Nadis. The question of Varna naturally stands at the lowest rung of the ladder and for obvious reasons. It seems to be a social factor. Moreover, even if the social factor is omitted from consideration, the disagreement likely to arise between the parties by reason of this factor is not of such great importance as to bring about trouble in the married life. The next factor viz, that of the symbolical standpoint is also of minor importance on the question under consideration and therefore

only 2 points are allowed for the same. The third viz., Tara Mantri, seems to have a mathematical value. The reasons why the distance between the husband's nakshatra to that of the wife's should be more than in the reverse case have already been explained at length. The 4th factor viz., that of the Yonis has certainly a good deal of importance. It appears to be concerned with the physical side of the marriage and though the union between the parties having Yonis, which have no affinities with each other, may not lead to destruction and death, yet it may give rise to diseases, for which, there is no possible explanation, otherwise as in a good many cases, parties after marriage are known to suffer from 'diseases of which there was no vestige before it. This is a subject which medical men are better qualified to handle, but experience tells us that such a union sometimes leads to nervous diseases (especially in the case of women) such as hysteria, diseases connected with the sexual organs, by reason of displacement thereof or other injuries to them. It also seems to have relation with the natural characteristics and tendencies of human beings by analogy to the natural tendencies of the animals concerned. So far as the 5th factor, viz., the Mantri Chakra or the table of the planetary rulership between the various signs is concerned, see Chapter II of Book II for a rational explanation. It appears to arise, however from three distinct causes viz., (1) the inherent natures of the planets themselves, (2) the nature of the planets as derived from the fact of their rulership of certain signs of the Zodiac and lastly (3) the friendship, enmity or neutrality between the various planets as arising from certain supposed injuries caused by one to the other, as told in mythological stories. An explanation in detail as regards

the 6th and 7th factors viz., the Gunas and Lena Devi has been given and it is unnecessary to repeat the same over here again. The last, but not the least factor viz., that of the Nadis is the most important, as it has eight marks allotted to it and for the obvious and natural reason that they are the very life of the individual.

Nadi, as has been seen, has several meanings. It may mean and correspond with (1) the Cough, Pit and Vat Nadis in other words, it may mean the pulse (2) Matter both of the male and female (3) Blood relationship by way of consanguinity or affinity or (4) lastly gotra or family. It will be observed that even in the arrangement of the eight factors just discussed, there is a certain sort of order observed viz., the factors taken into consideration are as follows: 1st two factors dependent upon the Rashis are taken then two factors connected with the nakshatras and then the four factors in relation to both signs and nakshatras are considered in alternate succession and order, in which predominance has been given to the nakshatras over the signs. It may well be asked why this sort of predominance should be given to nakshatras, the answer and reason appears to be plain and simple enough viz., that the nakshatras are primary, while the signs are secondary, the nakshatras are the origin while the signs are only their outcome.

One caution may be given which may be found to be of some importance. Indian Astrologers allow the marriage to be entered into between a boy and girl where the points obtained by the tallying of their horoscopes are more than 18 and provided that some of the important factors such as Nadi, Guna, Graha Maitri, etc. are in agreement. It is however,

think of, faults and vices which free India is trying to out-run to day under the so called Welfare State. Marriage amongst the Hindus is a permanent union where either spouse takes him or her for better or for worse and once and for all, The mistake, in the selection of the spouse once committed remains for ever and for life and becomes responsible for the miserable existence which follows in its wake. The man or woman must choose his or her partner wisely and well or he or she will only prove the old adage "Marry in haste add repent at leisure". No doubt, without some basis to go upon, it is indeed difficult and problematical to make a wise and proper selection. Caste marriages in spite of the numerous disadvantages with they had one great advantage viz, the knowledge on the part of the parents of the boys and or girls and of themselves, about their family history, *their monetary condition, their surroundings their natures and temperaments* so that by reason of such knowledge, they were not always taking a leap in the dark. These caste restrictions had, however, only this advantage and no more, for the simple reason, that in spite of the knowledge of the various conditions enumerated above, marriage is after all, a leap in the dark, for boys and girls are not like ordinary vegetables or eatables which could be tested and tasted before the marriage is entered into. The caste restrictions which are now almost completely broken off have brought about this difficulty, for there is complete ignorance on the part of the parents and the parties themselves about themselves when the engagement and marriage are brought about. In order to overcome these difficulties what are people to do? Astrology furnishes some workable and reliable basis upon which to go and is a safe and reliable guide and furnishes same clue

to the various problems which arise in connection with the problem of marriage. It cannot be said that they are all correct and complete, for a hundred and one factors may arise which may complicate the issue and baffle judgment. But if the birth times of the boy and girl are properly taken and their horoscopes properly cast, and are correct, there is little doubt that astrology will bring about happier unions between man and woman, by the selection of proper mates with whom they can agree by nature, temperament and temper and will also prevent the misery between the marrying couple by the sudden and untimely death of one or both of the parties.

Chapter VI

Chandra Yogas or Lunar combinations.

These Yogas or combinations are formed by the Moon's position in the birth map, just as the other Yogas are formed by taking the ascendant as the central position

The position of the Moon in the angles, succedent and cadent houses, are supposed to indicate courtesy, knowledge, wit, intellect, morality, purity and wealth in graded proportion, in other words, the angles give the results to the fullest degree, the succedant houses much less and the cadent ones the least. *Brihat Jataka Chapter 13 sloka 1* This is quite understandable as the angles are the most important houses of the horoscope. The ascendant shows sunrise corresponding with birth and life, the 7th shows sunset corresponding with the ebb of life and partnership, the 10th shows mid day and noon corresponding with youth and prime of life, action and karma, while the 4th shows mid night corresponding with old age and end of life, and happiness or otherwise. The ascendant shows the individual himself the 7th the wife, the 10th the father and the 4th the mother. The first corresponds with the east the 7th the west, the 10th - the south and the 4th - the north respectively. These angles are thus the *sumnum bonum* of the map the four points of the compass, the pivots upon which the life of the individual rests and the basis upon which the happiness or misery depends and is made or marred. The houses next in order of importance are the succedent ones - the 2nd 5th, 8th, and 11th, three of

which are considered good ones viz. - the 2nd, 5th and 11th respectively indicating wealth, children and knowledge and income and benefits to result, but the 8th is the house of death - a bad house and hence the value of these succedent houses gets decreased in proportion. Similarly the cadent houses viz. the 3rd, 6th, 9th and 12th are less important than the others because at least two of them are of evil import viz. the 6th and 12th, the 6th the house of diseases and enemies and the 12th, the house of losses, imprisonment and bondage. The 3rd house is not considered very good either, it represents brothers and sisters and self exertions. The 9th house is the only good house out of these four cadent one representing, as it does, religion and good fortune. These seem to be the reasons why Varahmihiracharya seems to consider the position of the moon in graded importance in this Yoga as shown above.

Birth during the day and the Moon aspected by Jupiter placed in her novenum-Navamansha or in the Navamansha of her bosom friend such as (Jupiter, Mars or the Sun when so placed) is supposed to make the native wealthy and happy and a similar result is supposed likely to ensue when the birth is during the night and the Moon is aspected by Venus and is placed as stated above. The aspects of the benefics in these cases along with the Moon in her own Navamaunsha where she becomes Vargottama or is placed in the Navamansha of her bosom friend seem to account for the expected result. Ibid Sloak 1

Birth in the day time and the Moon placed in the ascendant to the 7th house - in the Drashya Chakrardha : e. above the earth : e. 1st, 10th, 11th, 10th, 9th, 8th and 7th house or birth in the night time and the Moon placed in the 7th to the ascendant : e. 7th, 6th, 5th, 4th, 3rd and 2nd and

this Yoga also depend on the strength or weakness of the planets - the benefics forming the Yoga by house and sign position

It will not be out of place to work out some of the possible combinations by taking the Moon's position in the 12 signs

Let us suppose that the Moon is posited in Aries and Venus, Jupiter and Mercury respectively occupy Virgo, Libra and Scorpio. It is obvious that this combination cannot produce much benefit as Venus is in her fall and Jupiter and Mercury are in the signs of their enemies. But the effect of the Yoga will obviously be different if Mercury, Venus and Jupiter are respectively placed in Virgo, Libra and Scorpio the first two signs being the multrikona signs and signs ruled respectively by Mercury and Venus with Jupiter in the sign of his friend, Mars

Again let us suppose that the Moon's birth position is in Taurus - her multrikona and exaltation sign and Venus, Mercury and Jupiter are respectively placed in Libra, Scorpio and Sagittarius both Venus and Jupiter are in their multrikona and own signs and hence strong making the combination a strong and good one. If Venus and Jupiter were to exchange places, they will be in mutual reception, a position which is supposed to be beneficial, as of people exchanging courteous social amenities even though enemies

If the Moon at birth were to occupy Gemini and Mercury, Venus and Jupiter were to be placed in Scorpio, Sagittarius and Capricorn the Yoga will lose much of its force and influence as Mercury and Venus are in the signs of their enemies and Jupiter in the sign of his fall, but the effects will

being in Aries, the sign of his friend, this also will be a fairly strong combination, though the Moon herself is in her fall

If the Moon were to be placed at birth in Sagittarius and Venus, Mercury and Jupiter were respectively to occupy Taurus, Gemini and Cancer, there will be quite a different picture as Venus and Mercury are in their own signs and Jupiter is in the sign of his exaltation. There is no doubt that this is a very strong combination, assisted by the Moon's birth position in Sagittarius, a position which is usually supposed to augur well for wealth and health. The only snag in this combination which might go to spoil it a little is the Sun's position in one of these signs which might make one of these benefics combust if he is in conjunction within the degrees in which combustion and invisibility take place. If the Moon were to occupy Capricorn, Jupiter may be placed in Cancer, his sign of exaltation, and Mercury may occupy his own sign Gemini and Venus may also be in conjunction there which again shows a fairly good combination for obvious reasons. But it will be otherwise, if Venus were placed in Leo, Mercury in Cancer and Jupiter in Gemini, a combination in which all these planets are placed in the signs of their enemies. With the Moon's position in Aquarius and Jupiter in Cancer, Mercury in Virgo with Venus in Cancer, Leo or Virgo, it will be a fairly good combination as Jupiter and Mercury are exalted, though Venus cannot be said to be so happily placed in any of the said three signs.

Lastly the Moon may be posited at birth in Pisces and Jupiter may be in Leo. Mercury in Virgo and Venus in Libra, this is a much better combination than the last one as all the planets the benefics are well placed on the whole with

Mercury and Venus in their own and multrikona signs and Jupiter in Leo, in the sign of his friend - the Sun - a strong position

Thus it seems that the strongest Adhi Yoga would be formed when the Moon is placed in Sagittarius at birth and Venus, Mercury and Jupiter are respectively placed in Taurus Gemini and Cancer Saravali Mandavya Rishu and Varahr mihiracharya consider the Adhi Yoga to be a Raja Yoga if the benefics forming the Yoga are strong by house and sign position and are not in conjunction with or affected by the malefics and are not combust Combustion of one of the benefics is often possible in this Yoga and is one of the greatest snags which might go to weaken it Thus the strength and influence of this Adhi Yoga depends upon the strength and weakness of the benefics forming the Yoga by their house and sign positions some of which out of the 324 possible combinations have been discussed above The strength and influence also depend upon the freedom from combustion of the benefics and evil conjunctions with or aspects of the malefics in order that its good effects are not affected and spoilt and are enjoyed to a much greater extent

In general this Adhi Yoga is considered to be a Raja Yoga at least a sure indication of wealth riches and affluence and attainment of position by the native even though the person is born in poverty But the strength of the Yoga has to be judged in the light of what has just been stated above The author knows several maps where this Yoga was found The natives though born in good well to-do families were born at a time when the families had lost their former

position and were living in comparative poverty and struggling in life, but are now leading lives of comparative ease not only free from want and poverty, but in a fairly good position so far as money is concerned, though not literally rolling in wealth and riches

These Chandradhi Yogas can never exceed twenty seven in number with the Moon posited in one sign at birth. They are thus formed. Jupiter, Venus and Mercury may all be placed in the 6th, 7th or 8th house from the house in which the Moon is placed at birth and three separate Yogas are obtained or they may be singly distributed in each one of these houses i. e. 6th, 7th or 8th and 6 more Adhi Yogas are obtained or any two of them may be placed in one of these three houses and the third in another and three more Yogas are obtained. Jupiter and Venus in the 6th and Mercury in the 7th, Jupiter and Mercury in the 6th and Venus in 7th and Venus and Mercury in the 6th and Jupiter in the 7th. So also three Yogas in connection with two planets in the 6th and one planet in the 8th and similarly three Yogas in connection with two planets in the 7th and one planet in the 8th. There will thus be nine Adhi Yogas, adding all these Adhi Yogas together we get 27 Yogas in all as the table given below will show, but these all take place in one out of the 12 signs so that we get 324 Adhi Yogas Chandradhi Yogas in all. Counting in a similar way there will be 324 Lagnadhi Yogas also.

Table A

Moon in Aries	6 Virgo	7 Libra	8 Scorpio
{ 1	Mercury, Venus, Jupiter	.	-
{ 2		Mercury, Venus, Jupiter	-
{ 3	-	-	Mercury, Venus Jupiter
{ 4	Mercury, Jupiter,	Venus	-
{ 5	Do, Venus	Jupiter	-
{ 6	Jupiter, Do	Mercury	-
{ 7	Mercury, Jupiter	-	Venus
{ 8	Do, Venus	-	Jupiter
{ 9	Jupiter, Do	-	Mercury
{ 10	-	Mercury, Jupiter	Venus
{ 11	-	Do Venus	Jupiter
{ 12	-	Jupiter do	Mercury
{ 13	Venus	Mercury Jupiter	-
{ 14	Jupiter	do Venus	-
{ 15	Mercury	Jupiter do	-
{ 16	Venus	-	Mercury, Jupiter
{ 17	Jupiter	.	do, Venus
{ 18	Mercury	-	Jupiter, do
{ 19	-	Venus	Mercury, Jupiter
{ 20	-	Jupiter	do Venus
{ 21	-	Mercury	Jupiter Do
{ 22	Mercury	Jupiter	Venus
{ 23	Do	Venus	Jupiter
{ 24	Jupiter	do	Mercury
{ 25	Do	Mercury	Venus
{ 26	Venus	Jupiter	Mercury
{ 27	Do	Mercury	Jupiter

All the benefics placed in the 3rd, 6th, 10th and 11th houses from the ascendant and Moon are supposed to give great wealth to the native, benefics placed in the above houses from the ascendant alone is supposed to make the native very wealthy. This is supposed to be a very strong combination stronger than the one in which the benefics are so placed from the Moon which is supposed to make the native wealthy and happy. These combinations get softened and weaker as all three, two or one of the benefics is placed in one of the said houses. If none of the benefics is placed in any one of these houses, either from the ascendant or the Moon, it is supposed to make the native poor. Ibid Sloak 9

We come next to the five other Chandra Yogas, which are known as (a) Sunafa, (b) Anafa, (c) Durudhara (d) Kemaduma and (e) Upachaya Sthanadi. The first two, Sunafa and Anafa are formed by the position of one of the five planets viz - Mercury, Venus, Mars, Jupiter and Saturn in the 2nd the 12th houses respectively, from the sign in which the Moon is placed at birth. The third Yoga, Durudhara, is formed by the position of one or more of the said planets in both the 2nd and 12th houses from the Moon's position at birth.

Planets similarly placed from the Sun's birth position give the so called (a) Veshi (b) Voshi and (c) Ubhayacharya Yogas, the effects and results of which are said to be similar to those of the Sunafa, Anafa and Durudhara Yogas respectively. The 4th Yoga, Kemadruma is formed when none of these five planets is placed either in the 2nd or 12th house from the sign occupied by the Moon at birth. The Sun's position is not taken into account in connection with these four Yogas nor is the Moon's position taken into account in connection with the Veshi, Voshi and Ubhayacharya Yogas.

The reason why the Sun and Moon are omitted in the matter of these Yogas appears to be that the Moon shines by the borrowed light of the Sun and is invariably found to be invisible when in conjunction with the Sun i.e. when the Moon is either 12 or 15 degrees before or after the Sun so that there will be formed to be a difference of about 30 degrees i.e. one full sign with the result that the Sun's position one sign backwards or forwards counts for nothing

Each of these Sunafa and Anafa Yogas are 31 in number in all making together 62 But these 31 Yogas of each kind takes place only in one out of the twelve signs so that the number of these Sunafa and Anafa Yogas in all the 12 signs will be i.e. 372 of each kind i.e. 744 Sunafa and Anafa Yogas in all

They are obtained thus, Taking all the planets in the 2nd or 12th house, there will be one Sunafa and one Anafa Yoga each Taking four planets in one of these houses there will be five Sunafa and five Anafa Yogas and the result is similar, if the position of only one of the planets is taken into account in one of the said two houses If two planets are taken in one of the houses, 10 Sunafa Yogas and 10 Anafa Yogas are obtained and a similar number is arrived at if three planets in one of the said houses are taken Ibid sloak 4

The number of Durudhara Yogas is 180 This number is thus obtained

If there are four planets in one house, say, the second only one in the 12th house and vice versa, the number will be four and one respectively Similarly if there are three planets in the second and two in the 12th or vice versa, the number will be six and four respectively The total

number of these Durudhara Yogas will thus be 15 in one out of the 12 signs and the total number of these Yogas will in all the 12 signs be $15 \times 12 = 180$ Ibid Sloak 4

The Kemadruma Yoga is formed when there is none of the said planets in the 2nd and / or the 12th house from the house in which the Moon is placed. The total number of Kemadruma Yogas can thus never exceed 12 at the utmost in one particular house and multiplying 12 by 12 the number of the houses 144 Kemadruma Yogas are obtained

There are said to be four exceptions to the Kemadruma Yogas which is believed not to be formed in the following cases viz

- (a) When the Moon is in conjunction with any other planet
- (b) When the Moon is aspected by any another planet
This opinion is propounded by Shri Satyacharya Garga Bhagwan and the Saravali
- (c) When there is the Adhi Yoga. In this case the effects and influence are automatically and naturally cancelled and nullified by the stronger Yoga viz the Adhi Yoga
- (d) And lastly when the Moon is posited in one of the angles or Kendras. This last exception is not accepted by Maharashi Varahmihir according to whom only the birth ascendant and not the other Kendras or angles are to be taken into consideration
- (e) One more exception may be added to this which Yoga though propounded by Maharashi Varahmihir has not been treated by him as an exception to the Kemadruma Yoga. Thus it is considered to be a strong combination

when Mercury, Venus or Jupiter or any two or one of them occupy or occupies the 4th, 6th, 10th and 11th houses from the ascendant or the Moon or both that is the Upachaya Sthanas or positions. This Yoga will be dealt with in its proper place.

There are other methods, two of them, by which Acharyas Shrutikirti and Jiva Sharma say that the Sunafa and the three other Yogas are formed.

(a) According to them, these Sunafa and Anafa Yogas are formed by the occupation by one or more of the planets of the 4th and 10th houses respectively from the house in which the Moon is placed at birth, while the Durudhura Yoga is said to be formed by the occupation by one or more of the said planets of both the 4th and 10th houses from the sign of the Moon and the Kemdruma Yoga is said to be formed when the 4th and 10th houses are not occupied by any one of the said five planets.

(b) These Acharyas are also of opinion that the said Yogas should be formed not from the Horoscope of birth, but the Navamanshi or Novenum chart. But these methods are not accepted by Varahmihir and many others and may be ignored.

The principle underlying the Sunafa Yoga seems to be that the occupation by a planet of the 2nd house from that occupied by the Moon enables the native to acquire and accumulate wealth and to enjoy it, while in the Anafa Yoga, the occupation of a planet of the 12th house from that occupied by the Moon makes the native enjoy it without caring, either for acquisition or accumulation.

In the case of the Dhurudhaga, Yoga, the occupation of both the 2nd and 12th houses by one or more of these planets gives opportunities to the native for earning, acquiring and accumulating wealth and at the same time spending and enjoying it as well

Planets in the 2nd and/or 12th houses from the one in which the Moon is placed in the birth chart show a kind of assistance and support to the native and their absence shows a state of affairs which makes the native struggle for his very existence without the necessary assistance and support

The Sunafa Yoga is supposed to make the native healthy, wealthy, famous, happy and self reliant His wealth is the result of self acquisition. It also gives ability and intellect
Brihat Jataka Chapter 13 Sloak 5

The Anafa Yoga gives the native ability, power, authority, strength and vitality and makes and keeps him free from disease He is generous and bears a good moral character and is usually well dressed Ibid Sloak 5

The Durudhara Yoga gives the native health, wealth and happiness and makes him generous and charitable He is generally able to lead a life of comparative ease and happiness loved and respected by his family and friends and obeyed by servants Ibid Sloak 6

The Kemadruma Yoga makes the native diseased in mind and body, poor, indigent and criminal minded, he is one who earns his living in service He is generally shabby in his dress and personal appearance an evil minded, vicious malicious wicked and sinful person deriving no happiness in life or out of it He is generally unlucky and ungentlemanly,

a scamp and scoundrel Varahmihiracharya opines that the evil effects of this Yoga are always suffered by the native at least to a certain extent even if the native is born in a royal or wealthy or well-to-do family Ibid Sloak 6

The results and effects of the Sunasa and Anusa Yoga just described are only general They get considerably modified according as they are formed by one or more of the five planets Mars, Jupiter etc which go to form them as the very natures of these planets are different and the results and effects of these Yogas will naturally be tinged with the nature or natures as the planets by which they are formed, just as glass gets tinged with the colour of the substance or the material with which it is filled Similarly the results of the Durudhara Yoga will not be the same, but will vary in accordance with the natures of the planets by which it is formed To take a concrete case, the results of the Durudhara Yoga formed by the position of the Moon between the malefics will naturally be quite different from the one formed by her position between two benefics and between one malefic and one benefic

In the first case, though the result of the Durudhara Yoga will be general as described above, the person having the influence of the malefics will have his actions moulded accordingly and similarly with the benefics In other words, in the first case, the Yoga might make the native attain his ends and enjoy the benefics by evil action as he might perhaps be a believer in the famous adage "The end justifies the means" and he might thus try to justify himself accordingly, while in the second case, he is more likely to enjoy the benefics by reason of his good actions, in other words, he will not stoop low and employ questionable or low means

to achieve his end or goal, while in the last case, he might, gain his object as a result of the mixture of both good and bad actions Ibid Sloak's 7 and 8

The results of all these Chandra Yogas are experienced during the Antar Dasha of these various planets during the Mahadasha of the Moon

The ascendant represents the physical body It is the concentrated essence of all the other houses, The Moon represents life, and mind the human mind The body and mind always go together & are inseparable from each other from birth until death doth part them, one cannot do without the other It is hence highly essential that the planetary position must be strong, not only from the point of view of the ascendant, and the houses representing the physical body, but also from the Moon's position at birth so that the body and mind may act and co operate together and bring about a proper balance of and between the two The Moon also represents the mother, the queen and woman kind in general The influence on her growing child for good evil, as the case may be, is proverbial and it is unnecessary to dilate upon it "The hand the rocks the cradle rules the world"

The days of kings and queens and princes and princesses are over, but still in astrology, the Moon represents the queen, whose dignity and authority can only be observed and kept in tact, if her retinue is at her command whenever required, not only for carrying out her orders, but also for her preservation and protection Left alone, it will be difficult for the Queen to protect herself Of course historical figures like the Queen of Jhansi and Chandbibi stand apart on their own pedestal The Queen usually does require assistance,

support and protection when the King is away and these are provided only when one or more of the planets are placed in positions mentioned by Varahmihiracharya. The Moon also represents woman in general. According to the laws laid down by Manu, the Great Hindu Law giver, a woman, though always respected and to be respected, needs protection and support from the parents during maidenhood, from the husband during coverture and from the son and the other members of the family during widowhood if she has the misfortune to become a widow. Of course ideas have now changed in this age of progress when women are now fighting not only for economic equality, but even superiority on the whole. However, she does need protection and as her natural charm and beauty are very often the cause which compel her to seek shelter and protection as she remains in constant fear of rude and wild attacks of males which may rob her of her virtue (chastity) which Indian women as a rule prize the most, even better than life itself.

The Moon also represents the common people and these people need the protection of the then reigning Government.

Physically the Moon has a special rule over the womb, breast, the abdominal and intestinal region of the body, the alimentary canal and the brain substance and all softer parts of the body. All these especially the womb, stomach and intestinal regions often become the source and cause of chronic diseases entailing much pain and suffering and ending in an unhappy and miserable death.

The human mind needs check and is one of the most difficult things to control in this mortal world by ordinary mortals. Proper control of the mind is a feat accomplished,

only by Yogis. There is no wonder therefore that it is essential that the Moon should have one or more of the five planets placed in a house before or after the house which the Moon occupies or be together in conjunction with her or that one or more of the planets should aspect her or be in positions delineated and discussed above.

It is just for the reasons just stated that Varahmīrācharya in Chapter XIII of his Brihat Jatak emphasises the significance and importance of these Chandra Yogas and enjoined upon and recommended astrologers to interpret horoscopes not only from the ascendant at birth, but also from the Chandra rāshi i.e. the Moon's sign at birth. The significance and importance of these Chandra Yogas cannot be ignored as these are stronger than any other Yogas. Only those can enjoy the full fruits of life in whose charts both the ascendant and the Moon are strong in the various ways mentioned by Varahmīrācharya, things which are of really rare occurrence.

Rationale of Planetary Relations

Table 'A' showing Planetary Friendship & Enmity

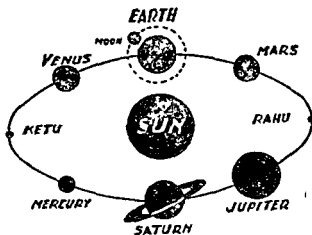
Planet	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Friend	Mars	Sun	Sun	Sun	Sun	Mercury	Mercury
	Jupiter	Mercury	Moon	Venus	Mars	Saturn	Venus
	Moon		Jupiter		Moon		
Enemy	Saturn		Mercury	Moon	Mercury	Sun	Sun
	Venus				Venus	Moon	Moon
							Mars
Neutral	Mercury	Mars	Venus	Mars	Saturn	Mars	Jupiter
		Jupiter	Saturn	Jupiter		Jupiter	
		Venus		Saturn			
		Saturn					

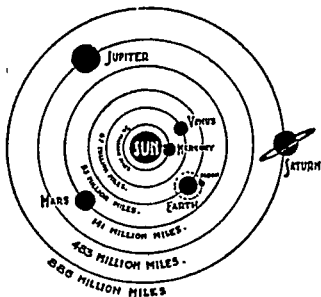
The table of planetary friendship, enmity and neutrality which is found in every Hindu book on astrology and which is set out above is one of those numerous grand conceptions which shows that it is founded on a natural and rational basis and is one of the most important tables in Hindu astrology and of great practical use in the consideration of the numerous problems with which the astrologer is confronted in practice day in and day out.

It is universally used for considering the question of the compatibility or the incompatibility of the bride and her groom intending to enter into the blissful state of matrimony and it may similarly be used for finding out the compatibility or incompatibility of temperament between any two persons in any walk of life. It is used for finding out planetary

weakness or strength so far as the sthanabala (positional strength) of a planet is concerned. It is also used for the Dashas (planetary periods) a part of directional astrology for knowing and testing the events good or bad which happen in the life of an individual. The use of this table in Indian astrology is, in short, almost universal and constant. It is therefore, clear that such an important table as this could not but have a natural and rational basis and it will be seen that it has it.

There are three kinds of relationships between the planets viz: (1) the Naisargika (2) the Tatkālika-immediate, temporary (3) and the Panchdha-compounded i.e. natural, immediate or rather temporary, and compounded respectively.





The Naisargika relationship means the natural relationship which exists between the several planets by virtue whereof, a planet is, by its very nature either Mitra (friend) or Shatru (enemy) or sama (neutral) to each of the other planets over the various zodiacal signs, which rulerships are again assigned in accordance with the order of the distances in which they stand from the Earth Reference may be made to the diagrams above given in this connection

There are seven planets viz; the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn. The Moon, the Earth's satellite representing the Earth and the Sun occupy the central positions in order. Mars, Jupiter and Saturn are

superior planets revolving round the Sun in their orbits without the Earth's orbit, while Mercury and Venus are inferior planets similarly revolving in their orbits round the Sun, but within the orbit of the Earth.

For the purposes of the Naisargika (Natural) friendship, neutrality and enmity, these seven planets are divided into two groups, three on each side with the Moon in the centre, two of the superior planets viz. Mars and Jupiter along with the Sun forming one group being considered as natural friends, while the remaining planets, two of them being inferior planets, viz, Mercury and Venus and one superior one viz. Saturn, forming another group are also considered as natural friends, but these two groups become natural enemies or naturals interse and these divisions seem to be perfectly natural based on the natural planetary order, as it in fact exists. The difficulty, however, arises by reason of the position of Saturn, a superior planet being placed with the two inferior ones viz Venus and Mercury and at first sight the objection appears to be valid indeed; but on closer thought, it would appear as if it would not hold water when the Earth's rotatory and revolutionary motions are taken into account. The Earth with her satellite—the Moon revolves round the Sun in an ellipse and after encountering the Sun comes in contact with Mars and Jupiter respectively. Going thus forward in her revolution, she comes in contact next with Saturn and then going in the reverse direction, as she naturally must, she comes into contact next with Mercury and lastly Venus. There is therefore nothing unnatural in considering the Sun, Moon, Mars and Jupiter as natural friends forming one group and

Saturn, Mercury and Venus also as natural friends, forming another group after the change in the direction, because it is after the en-counter with Saturn that the direction is changed. Let this reasoning be dubbed as fallacious and the position of Saturn be considered unnatural, it will be better to show that the same inevitable conclusion is come to if this question is considered from the standpoint of the rulerships of the planets over the twelve zodiacal signs, which, as stated before, are assigned in accordance with the natural order of the distances in which they stand from the Earth and also from the standpoint of the various divisions and classifications of these twelve signs.

Assignment of the planets rulerships over the signs

Coming next to the assignment of the planet's rulerships, the question of the assignment of the rulerships of the seven planets over the 12 signs, it will be seen that the assignment of the rulership of these planets over these signs has been made in accordance with the natural order of the distances of the planets from the Earth except that the Sun is given the place of the Earth and is assigned lordship over the sign *Sinha* (Leo), while the Moon being nearest to the Earth is given lordship over the next nearest sign *Cancer*. Mercury being next in order in point of distance from the Sun is assigned lordship over the two neighbouring signs on each side of the Moon and Sun respectively viz *Mithuna* (Gemini) and *Kanya* (Virgo) and similarly Venus, being next after Mercury in point of distance, is given rulership over the two next neighbouring signs one on each side viz *Vrishabh* (Taurus) and *Tula* (Libra). This allotment completes the list of the inferior planets having their orbits

within that of the Earth so far as the question of the assignment of the planetary rulerships is concerned. Going next to the superior planets *Viz* Mars, Jupiter and Saturn in the natural order of their distances from the Earth it will be found that these three planets are given rulerships over the two next neighbouring signs one on each side *Viz* Mesha (Aries) Meena (Pisces) and Kumbha (Aquarius) respectively on the one hand and Vrischika (Scorpio), Dhana (Sagittarius) and Makara (Capricorn) respectively on the other hand. Thus, the assignment of the planetary rulerships is clearly in the natural order of the planetary distances as measured from the Earth.

It must be noted that with the exception of the Sun and Moon, all the remaining five planets have each of them lordship over two zodiacal signs one on each side, one male, *purush*, positive, day and odd sign and one female, *prakriti* (*Stri*) negative, night and even sign. The Sun rules over one, male, positive, day and odd sign *Viz* Leo, while the Moon also similarly rules over one female, negative, night and even sign *Viz* Cancer. Thus the Sun, Moon, Mars and Jupiter, who are thus together rulers of six out of the twelve signs of the zodiac (i.e. half of the Zodiacal Circle) are as a group taken as natural friends, while Mercury, Venus and Saturn, who are also thus together rulers of the six remaining signs (i.e. the other half of the Zodiacal Circle) are as a group taken as natural friends, but the two groups as between themselves become natural enemies or neutrals. In order to understand further the reason why Saturn is taken along with Mercury and Venus, it is necessary to know the various classifications into which the twelve signs are divided. For

a full discussion of this subject, see Chapter I of Part I of this book

First of all, these signs may be divided into two major classes Viz (1) Symbolic and (2) Non symbolic. The former division arises from the symbols or forms after which the signs are named. The latter has nothing to do with them. From the symbolic standpoint, the twelve signs are divided into three classes, Viz (1) the bestial and quadruped (2) the human and biped and lastly (3) Vermin, mute and dumb

The Sun is ruler only of Leo, a fiery, Kshatriya and animal sign. Similarly the Moon is ruler only of Cancer a watery, Brahmin and Vermin sign. Both are thus rulers of only one sign in the zodiac. Mars and Jupiter two of three superior planets are both rulers of one fiery, Kshatriya and animal sign each viz Aries and Sagittarius and also of one watery, Brahmin and Vermin sign each viz Scorpio and Pisces respectively

On the other hand, the two inferior planets Mercury and Venus and the superior planet Saturn are all rulers of one airy, Sudra and human sign viz Gemini, Libra and Aquarius. They are also rulers of one Earthy and Vaishya sign viz Virgo, Taurus and Capricorn, one of them viz Virgo being a human sign, while the other two are animal signs, one a domestic animal the bull, while the other an amphibious and wild animal like the crocodile

Thus, the Sun, Moon, Mars and Jupiter being all rulers over signs of the same elements and castes viz fire, and Kshatriya and water and Brahmin and of the same kinds of

It is interesting to note that with the exception of the Moon and Mercury whose exaltation signs are also their Multrikona signs, the Multrikona signs of the rest of the planets are their own masculine, positive, day and odd signs. The Multrikona sign of the Moon could not, in the nature of things be an odd one as the signs of her exaltation and rulership viz Taurus and Cancer are both feminine, negative, night and even signs and the Moon is considered to be a feminine planet. Similarly, the Multrikona sign of Mercury could not possibly be Gemini, as Gemini is situate more than 30° from Leo the Multrikona sign of the Sun, as Mercury can never be placed in Gemini when the Sun is placed in his Multrikona sign Leo, as Mercury can never be more than 28° away from the Sun. It is again interesting to note that the exaltation signs of all the planets with the exception of the Sun and Saturn are all even signs. As in the case of the Moon as just pointed out, the exaltation sign of the Sun could not in the nature of things be an even one for the simple reason that the Sun is said to be a male planet.

Leo being the Multrikona sign of the Sun, the Moon Mars and Jupiter become his natural friends because Cancer the sign of the Moon is twelfth from Leo while Aries and Scorpio the signs of Mars are respectively ninth and fourth from Leo and Sagittary and Pisces, signs of Jupiter are respectively fifth and eighth from Leo. Again, Venus and Saturn are the Sun's enemies because Libra and Taurus signs of Venus are respectively third and tenth from Leo and Capricorn and Aquarius signs of Saturn are respectively sixth and seventh from Leo. Mercury is neutral to the Sun because Virgo one of his signs is second from Leo while his other sign Gemini is eleventh from Leo.

Moon the Multrikona and exaltation sign of the Moon being Taurus, the Sun and Mercury are her friends because Leo is 4th from Taurus, while Gemini and virgo signs of Mercury are respectively second and fifth from Taurus. The rest of the planets viz Mars, Jupiter, Venus and Saturn are all neutrals of the Moon because Aries, Sagittary, Capricorn and Taurus are respectively 12th, 8th, 9th and from Taurus on the one hand, while Scorpio, Pisces, Aquarius and Libra are respectively 7th, 11th, 10th and 4th from Taurus.

The Multrikona and exaltation sign of Mercury being virgo, the Sun and Venus are his friends because Leo is twelfth from Virgo while Libra and Taurus are respectively 2nd and 9th from Virgo the Moon is the enemy of Mercury because Cancer is 11th from Virgo, Mars, Jupiter and Saturn are neutral to Mercury because Aries, Sagittarius and Capricorn are respectively 8th, 4th and 5th from Virgo, while Scorpio, Pisces and Aquarius are respectively 3rd, 7th and 6th from virgo.

The Multrikona sign of Mars being Aries, the Moon, Sun and Jupiter are his friends as Cancer, Leo, Sagittarius and Pisces are respectively 4th, 5th, 9th and 12th from Aries. Mercury and Saturn are the enemies of Mars because Gemini, Virgo Capricorn and Aquarius are respectively 3rd, 6th, 10th and 11th from Aries, Venus is neutral to Mars because Taurus Venus' sign is 2nd from Aries, while Libra is 7th from it.

The Multrikona sign of Venus being Libra, Mercury and Saturn are his friends, as their signs Gemini, Virgo Capricorn and Aquarius are respectively 9th, 12th, 4th and 5th from Libra. The Moon, Sun and Jupiter are his enemies

because their signs Cancer, Leo, Sagittarius and Pisces are respectively 10th, 11th 3rd and 6th from Libra, Mars is neutral to Venus because Scorpio is 2nd from Libra, while Aries is 7th from it

Sagittarius being the Multrikona sign of Jupiter the Sun, Moon and Mars are his friends because their signs Leo Cancer Aries and Scorpio are respectively 9th, 8th, 5th and 12th from it Mercury and Venus are his enemies because their signs Gemini, Virgo, Taurus and Libra are respectively 7th, 10th, 6th and 11th from it Saturn is neutral to Jupiter because one of his signs Capricorn is 2nd, while his other Sign Aquarius is 3rd from Sagittarius

Aquarius being the Multrikona sign of Saturn, Mercury and Venus are his friends because their signs Gemini, Virgo, Taurus and Libra are respectively 5th, 8th, 4th and 9th from it The Moon, Sun and Mars are his enemies because their signs Cancer, Leo Aries and Scorpio are respectively 6th, 7th, 3rd and 10th from it Jupiter is neutral to Saturn because Pisces one of his signs is 2nd from Aquarius, while Sagittarius the other sign is 11th from it

It is said that this natural relationship of the planets is invariably the same in all horoscopes The reasons are not far to seek It is the outcome, from various points of view, of the natural positions and order of the planets and their distances from the Earth which is taken as the centre (2) It is the outcome of the planetary rulerships over the various zodiacal signs which again have a similar foundation (3) It is the

outcome of the natural divisions of the zodiacal signs into the four fundamental and principal elements and castes and lastly (4) It is the outcome of the divisions of the signs from the point of view of their symbols

All these factors are obviously invariable, unalterable and fixed and hence the natural relationship of the planets being founded on them and arising from them must necessarily be fixed and invariable It might as well be interesting to note that while a planet stands in a certain relation to another The other planet need not necessarily bear the same relation to the former e g though mercury is the Moon's friend the Moon is the enemy of mercury Again though the Moon is the friend of both mars and Jupiter, both mars and Jupiter are neutral to him and again though the Moon is the enemy of Venus, Venus is neutral to her and so on

Tatkalika Relationships

The next relationship is the Tatkalika relationship between planets It is always only one of two kinds viz, friendship or enmity, but it is never neutrality A planet is considered to be a friend when placed in the 2nd, 3rd, 4th 10th 11th and 12th houses from the position in which he is placed in the horoscope i e three houses on either side of the house occupied by the planet himself He is considered to be a foe or an enemy when placed together in the same house or in the 5th, 6th 7th 8th 9th houses from the position occupied by planet himself in the individual horoscope i e a planet residing with the planet and those occupying five houses opposite to the house in which the planet is placed

This relationship arises from the positions of the planets in the mundane houses as caused by the daily rotatory motion of the Earth on her own axis. The word "Tatkalika" does not mean accidental. It may be said to be immediate or temporary but it really means and should be freely rendered to mean at a particular time i. e. at the time of birth or at the time of a particular question, etc. etc.

It is by its very nature variable and temporary as opposed to the natural relationship, which, as explained before is fixed and invariable and for the obvious reason that by virtue of the swift rotatory motion of the Earth on her axis, the planetary positions change quickly in the mundane houses thus effecting kaleidoscopic changes in the constantly changing planetary positions, and hence also in the tatkalika friendships of the planets interse among themselves.

It is interesting to note that for the purposes of this relationship, the whole celestial sphere is divided into two halves with the house in which the particular planet is placed as the apex. Thus planets in the same half save those residing with the planet are considered to be friends, while those in the opposite half i. e. those in the five houses opposite to the house in which planet is placed are considered to be foes. It is just like two armies entrenched and opposing each other. The Sun lights up only half of the globe at one time in the ordinary natural way. When the Sun is rising in western countries like the American Continents or when it is Mid day there, in the eastern countries like India China etc. the Sun is found to be setting or it will be midnight in these countries and vice versa similarly all the planets throw their own light respectively on the houses mentioned in a

similar way As light is thrown by the planet in three houses in front and three houses behind, planets receiving light from them became Tatkālika friends and planets placed in the opposite six houses and thus not receiving light became their Tatkālika foes Just as a lamp throws no light below but lights up only the space round and above it planets occupying the same house do not light up each other, but only light up the houses next to the house in which they are placed and hence become Tatakālika foes for this reason

PANCHADHA MAITRI

Panchadha Maitri or the compounded relationship of the planets is easy of comprehension and needs not much elaborate explanation It is the outcome of the combination of the two relationships already considered viz the Naisargika (natural) and Tatkālika Thus Panchdha Maitri is, of five kinds as follows - The Naisargika Maitri is, as seen, of three kinds viz (1) friendship (2) neutrality and (3) enmity The Tatkālika Maitri is of two kinds viz (1) friendship and (2) enmity Compounding the two together, the Panchadha Maitri is obtained which is of five kinds Atimित्रा or Bosom friend (2) मित्रा or friend (3) सेमा or neutrality (4) शत्रु or enemy and lastly (5) अतिशत्रु bitter enemy

Planets become bosom friends when they are Naisargika as well as Tatkālika friends they become bitter enemies when they are Naisargika as well as Tatkālika enemies. Only Naisargika friends and enemies can thus become bosom friends or bitter enemies Thus, the Sun, Mars and Jupiter on the one hand and Mercury Venus

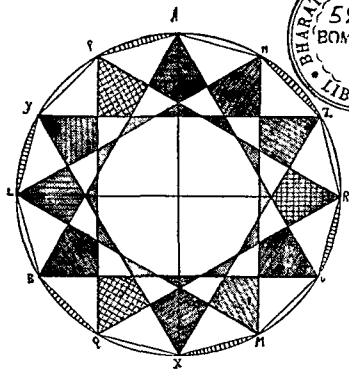
and Saturn, on the other hand, can become bosom friends, while the Sun and Saturn Mars and Saturn Jupiter and Venus, Mercury and Jupiter and the Sun and Venus can become bitter enemies, the other combinations can neither produce bosom friendship nor bitter enmity

Naisargika neutrality and Tatkalika friendship produce friendship and Naisargika neutrality and Tatkalika enmity produce enmity Thus Mars and Jupiter can only become friends to the Moon as they are Naisargika neutrals to her, but the Moon can be their bosom friend and so on Thus any combination of the Tatkalika friends or foes with the Naisargika neutrals results in one of two kinds of relationships Viz friendship or enmity

Lastly Naisargika friendship and Tatkalika enmity and conversely Naisargika enmity and Takalika friendship can only result in mere neutrality between the planets, for instance, the Sun and Mars, who are the Naisargika enemies of Saturn if they become Tatkalika friends, there will be mere neutrality between them The case will be similar between Jupiter and Mercury and Jupiter and Venus if they become Tatkalika friends Conversely the Sun Mars and Jupiter who are Naisargika friends will be mere neutrals if they are Tatkalika enemies and similarly Saturn and Venus, and Venus and Mercury, who are Naisargika friends will become mere neutrals if they are Tatkalika enemies Thus any combination of Naisargika friendship and Tatkalika enmity or Tatkalika friendship and Naisargika enmity results in mere neutrality, "The Naisargika and Tatkalika relations that one planet bears to another may be tabulated and compounded as follows -

(a)	Naisargika Mitra,	Tatkalika Mitra	Atimitra (bosom friend)
(b)	" Sama	" "	Mitra (friend)
(c)	" Shatru	" "	Sama (Neutral)
(d)	" Mitra	" Shatru	Sama (")
(e)	" Sama	" "	Shatru (Enemy)
(f)	" Shatru	" "	Atishatru (bitter enemy)

"The Naisargika relation being a fixed one, and the Tatkalika relation being always one of two, mitra or Shatru, the relationships obtained by compounding the Naisargika and Tatkalika are always one of the two. For, if a planet is the Tatkalika Mitra of another planet, then the compounded relationships between them will be Atimitra, Mitra or Sama according as the Naisargika relation between them is that of a Mitra, Sama or Shatru, and if a planet is a Tatkalika Shatru of another planet, then the compounded relationships between them will be Sama, Shatru or Atishatru according as the Naisargika relation between them is that of a Mitra, Sama or Shatru. Hence the relative positions of planets in their compounded relations to a particular planet will be the same as those in Naisargika relations, except that when the compounded relations are arranged from left to right as Atimitra, Mitra, Sama, Shatru, and Atishatru, those formed by Tatkalika Mitra will stand on the left and those formed by Tatkalika Shatru on the right. So instead of compounding the Naisargika and Tatkalika relationships for every nativity, one has only to refer to the table hereunder to ascertain the compounded relation between any two planets in any nativity, according as the Tatkalika relation between the two planets is that of a Mitra or Shatru. Hence, the table given below will hold true for all nativities."



This figure shows the planetary relations of friendship, neutrality and enmity between the planets. The rulers of the signs forming the triangle ABC, viz. Aries, Leo and Sagittarius are the friends of the rulers of the signs forming the triangle LMN, viz. Cancer, Scorpio and Pisces. Thus the male, fiery and Kshatriya group of signs are the friends of the female, watery and Brahmin group of signs. Similarly the rulers of the signs forming the triangle XYZ, viz. Gemini, Libra and Aquarius are the friends of the rulers of the signs forming the triangle PQR, viz. Taurus, Virgo and Capricorn. Thus the male, airy and Sudra group of signs are the friends of the female, earthy and Vaishya

group of signs. But one male group is enemy of the other male group and so is one female group the enemy of the other female group. This is the natural friendship and enmity.

As regards the tatkalik friendship and enmity the circle is divided into two hemispheres and the place where a planet is situated is considered to be the centre of the hemisphere. Those planets which are either placed in the same house or in any other house within the same hemisphere are his friends, while those placed in the opposite hemisphere are his enemies.

As regards the combined friendship, enmity etc., the above two viz. natural and tatkalik ones are taken together, an explanation whereof is given on Pp. 198-200 of this book

CONCLUSION

There is a method and a system in the table of this planetary relationship—friendship, enmity and neutrality, and the whole arrangement is not only natural, but also perfectly rational based and founded as it is, on the natural order of the planets in the natural order of their distances as measured from the Earth as the centre. In short, this small but one of the most valuable and important tables has a geocentric basis, which in the natural course of things, it should have, as we are living on this our Earth, and we cannot think of astrology, except on a geocentric basis. To think of astrology in heliocentric terms having the Sun as the centre is not natural logical rational or accurate.

Planet	When the Planet is Tatkalika Mitra (friend)			When the Planet is a Tatkalika Shatru (enemy)		
	Addi Mitra (Bosom Friend)	Mitra (friend)	Sama (neutral)	Sama (neutral)	Shatru (enemy)	Addi Shatru (bitter enemy)
1 Sun	Moon, Mars Jupiter	Mercury	Venus Saturn	Moon Mars, Jupiter	Mercury	Venus, Saturn
2 Moon	Sun, Mercury	Mars, Jupiter Venus, Saturn	—	—	Mars Jupiter Venus Saturn	—
3 Mars	Sun, Moon, Jupiter	Venus	Mercury Saturn	Sun, Moon, Jupiter	Venus	Mercury, Saturn
4 Mercury	Sun Venus	Mars, Jupiter Saturn	Moon	Sun, Venus	Mars Jupiter Saturn	Moon
5 Jupiter	Sun Moon Mars	Saturn	Mercury Venus	Sun Moon Mars	Saturn	Mercury, Venus
6 Venus	Mercury Saturn	Mars, Jupiter	Sun Moon	Mercury, Saturn	Mars Jupiter	Sun, Moon
7 Saturn	Mercury Venus	Jupiter	Sun Moon, Mars	Mercury, Venus	Jupiter	Sun Moon, Mars

Hindu Astrological Calculations by M. Vijayaraghavan 1927 Foeigele Edition pp. 91-92.

Chapter II

Powers of the Planets and the Mundane Houses

The system of finding out and ascertaining the powers of the planets and the mundane houses of the horoscope is perfectly comprehensive and complete and has been thoroughly examined and scrutinised from all possible points of view and aspects by great sages and seers like Varahmihir Parashar and Keshav Dasgupta

In this book the basic ideas of Indian Astrology on the question of the powers of the planets and the mundane houses and the manner in which they are calculated and worked out. In many works on Indian astrology such as Keshavi Jatak, Shripati Paddhati and Brihat Parshara Hora the methods of calculation of the power of the planets and houses are given, but the rationale underlying the same has not been explained, in other words, the reasons for finding out a particular kind of power such as the Sthana bala or positional strength of the planet, for instance and the purposes for which it is to be found have not been explained. An attempt has been made to do it here

There are in all 6 kinds of planetary bala's, some of which are subdivided as follows —

- | | | |
|-----|---------------------------------|--|
| (1) | Naisargik bala—Natural strength | |
| (2) | Cheshta „—Motional Strength | { |
| (3) | Sthana „—Positional Strength | |
| | | (a) Exaltation Strength |
| | | (b) Yugma Yugma bala
—Bala of the planet's
affinity with the
polarity of the sign |
| | | (c) Kendradi bala—
Angular strength |
| | | (d) Dreshkana bala—
Decanate strength |
| | | (e) Saptak Varga bala |

(4) Kala	,—Temporal Strength	(a) Ayana bala
		(b) Paksha "
		(c) Natonnat bala or Dina-Ratri bala
		(d) Dina-Ratri Tri bhaga bala
		(e) Varsheshadi bala
		(f) Yudha bala

5 Dik ,—Directional strength

6 Drik ,—Aspectual strength

N B The Cheshta bala is of 2 kinds viz (a) Ayana
Bala and (b) Cheshta bala

Bhava bala

The Bhava bala is of 3 kinds viz (1) The Bahavadhi
Pati Bala (2) Bhava bala and (3) Bhava Drishti bala

In the interpretation of astrology, the following
observations will be found to be useful

‘Planets are like human beings The very word
“planet” means a wandering star One would hence
naturally conclude that the planets are only nomads,
wanderers and mountebanks Nothing of the sort Strange
as it may seem to be, it is yet a fact that their life in the
heavens is just similar to that of human beings on Earth
Like you they have their houses You have your bungalows
on the hills, they have their houses of exaltation You are
naturally strong and powerful in your own houses or
bungalow, so are they in their own respective places of
habitation and exaltation At times, you find yourself in a
bad hole, so do they, when in their detriment or fall You
have your friends and enemies so have they They have
dignities too “essential”, as when you have the good luck
to be well born in a high, well-to-do and well bred family,
‘accidental’ as when you wake up one fine morning and

find yourself inheriting or acquiring a large fortune," thus, in order to fully grasp and understand the real strength and powers of the planets, one has only "to humanise the planets", if one may be permitted to coin that expression, in other words, one has only to place the planets on a par with human beings as such and consider their relations in that light. Thus just as a man rolling in riches is in an exalted position and hence in a position to do good to humanity, though he may not actually do it in fact so is a planet, so to say, sublimated by being exalted and hence is in a happy position and frame of mind on that account. On the other hand, a planet in his sign of depression or fall, is helpless, just as a person in poverty and penury is helpless and is in a dejected state of mind. Again just as a man is master in his own house and feels at home and enjoys life with peace and equanimity, so does a planet in the sign of his own rulership, and just as a person in the house of his friend, feels cozy, comfortable and happy, so does a planet in the sign ruled by his friend. The picture is naturally reversed in the case of a planet being placed in the sign ruled by his enemy. A planet rising is full of power, but a planet setting and combust and invisible is bereft of power. One has only to remember the well-known proverb "People always worship the rising Sun." Just as human beings get villainous and evil minded by mixing in bad company and surroundings, so do benefics by being conjoined with malefics. Just as human beings find themselves in difficulties and thwarted in their ambitions by being under the vigilance of evil-minded persons and pursued and followed by them with their evil designs, so are the benefics aspected by the malefics. Thus one has only to go by the analogy of human beings and their relations in all their various ramifications and the human body and all the good and evil that human flesh is heir to, to fully under-

stand and appreciate planetary powers and strength and even astrology itself

(1) The Naisargik Bala or Natural Strength— Inherent Constitutional Strength.

The Naisargik Bala of the planets is the first one of the six kinds of balas and it is as follows

Sun	Moon	Venus	Jupiter	Mercury	Mars	Saturn
1	6/7	5/7	4/7	3/7	2/7	1/7

Thus the highest Bala is one full degree assigned to the Sun by virtue of the fact that he is the central body the Grahapati the Lord of the planets. As the planets are seven in number the bala of one degree is divided by seven and the same is then assigned and distributed among the various planets in the order and proportion mentioned above

(1) The Naisargic Bala is said or supposed to be the natural strength or power of the planets in accordance with their luminosities a matter, which on the face of it is obvious and needs no elaborate explanation

(2) This bala is also based upon another factor a factor which is symbolical. Thus the Sun and Moon the lights or the luminaries are supposed to represent monarchy the King and Queen respectively. Venus and Jupiter premiership Mercury—the prince Mars—the commander-generalship and lastly, Saturn—service and labour. The strength and power are thus on a graduated scale and this factor also being obvious needs no elaborate explanation

(3) This bala is also founded and based on and has its origin in the natural order of the distances of the planets

as it in fact exists. The Sun is placed first and not 11th and rightly so as he is the *Grahapati* the Lord of the planets. Next comes the Moon as being nearest to the Earth in point of distance than any other planet being in fact only her satellite. Having fixed the position of the Sun and Moon Venus Jupiter Mercury Mars and Saturn have been placed simply in the order of the planets as found in the days of the week in the inverse order an order which itself is based on the natural order of the distances of the planets from the Earth and the Sun.

It is also interesting to note that the planets are automatically divided in three groups viz —(1) The luminaries (2) The benefics and (3) The malefics in their natural order.

This *bala* has a fixed value true for all nativities for the same planet for the simple reason that the factors mentioned above are by their nature fixed and invariable.

The Naisargik Bala—Its significance and importance.

This *bala* signifies the inherent constitutional strength of a planet. It must in the nature of things be fixed and invariable in itself, as the physical and mental constitution which every mortal inherits with him at birth must remain the same subject to such alterations and qualifications only as are imposed by circumstances entirely extraneous to the individual constitution such as exercise age and disease from the physical standpoint and education upbringing, character temperament temper and surroundings from the mental and moral standpoint. The human body no doubt, undergoes physical changes from time to time but the individuality born with and inherent in the individual person remains the same and thus the *Naisargik bala* or power of

the planet remains the same, though his power for good or evil may change and may be increased and/or decreased by reason of the other kinds of balas or powers explained hereafter See Keshavi Jatak Slok 10, Brihat Parashar Hora, Second Adhyaya Sloak 31

(II) The Cheshta Bala-Motional Strength— Natives Conduct in life

Cheshta means motion and action and hence Cheshta bala means motional strength and has to be only for found the five planets viz Mars Jupiter, Saturn Venus and Mercury

In order to find out the Cheshta bala of the above mentioned five planets Mars etc the number of the signs degrees seconds of the Madhyam graha i.e the mean planet and Spashta grahas (actual planets) must be added together and the total thus obtained has to be divided by two and the result must then be subtracted from the planets Shigrocha and we get the Cheshta Kendra of the planet which if found to be less than 6 signs or 180° must be kept as it is, but must be deducted from 12 signs or 360° if it is more than 6 signs or 180° The remainder must then be reduced to degrees, seconds etc and divided by 3 or 10800 and we get the Cheshta bala which must then be added to the Ayana bala and the sum total of the two viz the Ayana and Cheshta balas together will constitute the planets Cheshta bala

So far as the Shigrocha of Mars, Jupiter and Saturn is concerned their Shigrocha is the Madhyam Ravi i.e the mean Sun The Shigrocha of Mercury and Venus is obtained by adding the Madhyam Ravi-mean Sun to their Shigra Kendra

The Ayana bala of the Sun and the Paksha bala of the Moon which are doubled and constitute their Cheshta balas are the measure of their respective motions during the two Ayanas viz the Uttarayana and Dakshinayana and the two Pakshas viz the Shukla Paksha i.e. the Bright half and the Krishna Paksha i.e. the Dark half of the Moon. The reason why the Sun and the Moon have no Cheshta bala is, that their motions are always direct and never retrograde. The remaining five planets have both direct and retrograde motions and hence the necessity for finding out their Cheshta bala i.e. their motional strength. According to both Indian and Western Astrology, planetary motion is of 3 kinds viz (1) Direct (2) Retrograde (3) and Stationary. The first two are again sub-divided into 3 kinds viz (a) Manda-slow (2) Madhyam-mean (c) Shighra-Atichari-fast. Again the retrograde motion is sub-divided into (a) retrograde (b) very retrograde and (c) kutil-winding or tortuous. Retrogradation is not, in fact, a reality. It is only an apparent motion. No planet in fact moves in the opposite direction, it only appears to do so, the reason of this apparent motion or the apparent planetary phenomenon lies in the circular orbit of the Earth and the distances of the planets from it. Thus retrogression-apparent motion has a geo-centric basis.

Planetary motions as already stated are of 3 kinds. Direct motion means the actual longitudinal motion of the planet in its orbit, while the retrograde motion is in the opposite direction. When a planet becomes stationary, its motion is nil and it is at a standstill and as the very word "stationary" suggests it does not move at all. There is no motion. This happens when a superior planet like Mars, Jupiter or Saturn is in opposition and an inferior planet like Mercury or Venus is in superior conjunction and

hence at the farthest distance from the Earth and the Sun at the time i e in apogee The table A annexed hereto shows the number of days during which (a) the planets rise and become visible (b) set by being in conjunction with the Sun and hence invisible by being absorbed in the light of the Sun, (c) become retrograde and (d) direct (e) the times during which they remain stationary, (f) their fastest, slowest and mean motions and the number of days during which these fastest and lowest motions continue In other words the table shows the periods of visibility (b) invisibility (c) retrogradation (d) non-retrogradation i e their direct motion (e) their fastest and slowest motions and speeds and lastly (f) the periods during which these motions last and continue

Motion is fast or slow as it exceeds or falls short of the mean motions of the planets as stated above Direct motion is a natural motion and a normal one and shows continuity and sequence and progress It is generally fast as a rule as a superior planet moves direct so long as he is about 90° away on either side of the Sun, forwards or backwards Too fast a motion of any planet is however, not very usual and hence the influence of a planet moving extraordinarily fast very often may lead to disaster and catastrophe Let us take the case of a motor car or a train The utmost speed at which under normal circumstances a motor car can be driven is about 50 to 60 miles an hour The speed must depend upon the time and place at which the car is being driven If there is much traffic both pedestrian and vehicular or if it is pitch dark, it would be absurd for the driver to drive the car except at a normal speed, if he tries to throw wisdom to the winds and drives at a terrific speed, he is doomed to meet with an accident and disaster, which is caused by

excessive speed. Similarly the normal motion of a human being is forward and in the front. It is easy to imagine the consequences of a man walking or running backwards instead of forwards as he normally does. It is again likely to lead to disaster, because of his inability to see things behind his back. A train moves forward, it seldom moves backwards, if it is made to move backwards whilst shunting, it must and has to be done with great care and caution, otherwise it may lead to disaster. Hence it follows that a retrograde planet is not moving with his normal motion which is the direct one. Retrogradation, although an apparent motion, is still an unusual and abnormal phenomenon, though not an unnatural one.

When a planet becomes stationary, its motion is zero. It is at a standstill as the very word 'stationary' suggests. Let us suppose a party is driving in a car in a jungle infested with wild animals and the car suddenly comes to a standstill by getting punctured or by reason of some other disaster during the night. The plight of the car and its inmates and occupants can better be imagined than described. Similarly with stationary planets who do not move while in opposition. A retrograde planet is nearest to the Earth at the time of retrogradation. It implies interrupted sequence and stoppage of continuity just as a direct planet and its direct motion show continuity and sequence. A superior planet like Mars commences retrograding as soon as he moves about 90 degrees away from the Sun then becomes stationary when he comes in complete opposition to the Sun and ceases to retrograde when he comes back about within 90 degrees of the Sun. From the time of the commencement of the retrogradation till its end the planet's motion is always slow and his motion is at a stand still when he comes in opposition to

the Sun The reason is that when a planet begins retrograding he is moving away from the Sun, until he goes to the farthest point when in opposition and becomes stationary and then again begins approaching the Sun and comes nearer and nearer to him until the retrogradation is completely over and he resumes his direct motion and becomes direct again All this phenomenon is due to the circular orbit of the Earth and the distances of the planets from the Sun and the Earth

On the other hand once the planet becomes direct he resumes his normal and direct motion which becomes faster and faster as he approaches the Sun and becomes fastest when he comes in contract with the Sun and in conjunction with it and becomes combust and invisible As the planet begins leaving the conjunction and combustion his motion becomes slower and slower until he comes back into opposition and becomes stationary, and the whole circle and process is repeated again

It is supposed that retrogradation weakens the power and strength of a planet and makes it worse for evil if it is a malefic like Mars or Saturn while a benefic like Jupiter or Venus is robbed of his power to do good when he is retrograde The stationary position indicates constancy and duration of effects and it is then in opposition if it is a superior planet like Mars etc or in superior conjunction like Venus or Mercury when these planets are at their farthest distances from the Sun and have to travel back a long journey and distance Bodies therefore have the

sphere of their influence enlarged according as they are naturally malefic or benefic. Thus it is easy to see why the motion of a planet whether swift, slow or stationary, direct or retrograde should alter his influence and effects and it admits not of the slightest doubt that it in fact does. Excessive speed leads to accident and disaster. Retrogradation or backward movement is unusual and abnormal and hence is not very likely to prove very beneficial, while remaining stationary and at a standstill leads nowhere or might land one into difficulty, danger or even disaster.

There does not seem to be a consensus of opinion as regards the effects and influence of a direct, retrograde or stationary planet. The effects and influence have to be judged in the light of what has been stated above. As a general rule, direct motion being a normal one is good for all planets both benefics and malefics. But if the motion of a planet is abnormally fast e.g. when he is in conjunction and combustion with the Sun he becomes worse for evil, if he is a natural malefic and is shorn of his power to do good if he is a natural benefic. Hence conjunctions of the Sun whether of malefics or benefics are never considered as good in Indian Astrology, and also no marriages are performed among Hindus when Venus or Jupiter is combust. As a matter of fact the great Varahmihir detests them. The jumping of Jupiter from one sign to another in 3 signs in one year during the last decade or over when his normal speed is one sign per year accounts for world War No II and the subsequent and present conditions.

still prevailing all the world over to-day. Jupiter is still jumping in a similar way.

According to some, as a general rule, a retrograde planet is evil, no matter whether it is a malefic or benefic, in other words, it becomes stronger for evil rather than for good, if a natural malefic and shorn of his power to do good if a benefic. Opinion, however, is, almost unanimous that a stationary planet is almost always undoubtedly strong. A natural malefic is certainly stronger for evil rather than for good when stationary; on the other hand, a natural benefic is supposed to be stronger for good rather than for evil. As already stated before, retrogradation though an unusual and abnormal, though not an unnatural motion cannot permit a planet to do his natural and normal functions and duties and hence a natural malefic should become worse for evil, rather than better for good, while a retrograde benefic should be supposed to be robbed of his power to do good in the normal way. But this explanation is after all general. Much, of course, must depend upon the house and sign position of the planet concerned whether malefic or benefic. Any planet well placed in the horoscope i. e. in the angles or the trinal houses or in the signs of their exaltation or rulership or well aspected by a natural benefic would and should be more benefic than malefic in his influence, even though retrograde, while a planet ill-placed in the map, e. g. in the 6th, 8th or 12th houses or in the signs of his own fall or detriment or badly aspected by a malefic would and should be more malefic rather than benefic in

his influence, especially by being retrograde. The same remarks apply to the lords of these houses. Rulership of the good houses is good, that of the bad houses is bad. Rulers of the 6th, 8th and 12th houses must, as a general rule be weak, while the rulers of the angles and the trinal houses must be strong.

Chestha Bala-its significance.

The *Cheshta bala*-the motional strength shows the manner in which the native makes use of his inherent and latent powers by the course of his conduct in life. Too fast a motion is indeed bad. It shows that the native is leading too fast a life and is abusing his natural inherent constitutional powers. Too slow or the stationary motion on the other hand shows that the native is lazy and dull headed and makes no use of the God given gift of his inherent and latent powers. The direct motion shows that the native is on the right path of life which is laid down for him by nature. Retrograde motion, other hand shows that he is abusing his inherent and latent powers in an unnatural and crooked life and so on. In short the *Cheshta bala* indicates the course of conduct in life and the manner in which the native uses or abuses his inherent constitutional powers and makes or mars his life by his own conduct.

TABLE

1	2	3	4	5	6	7
Planet	Mean Motion	Maximum Motion	Minimum Motion	Fast Motion	Duration of fast Motion	Duration of direct Motion
1 Sun	59'8	61 10'	57 11			Has always a direct motion
2 Moon	790 3.	15 20	11 47			Do
3 Mars	31'26	46 11	0-0	39 1	15 days	700 days
4 Mercury	59'8	113 32'	0-0	104 46	10 "	92 "
5 Jupiter	4 59	14 4	0-0	12'22'	45 "	228 "
6 Venus	59'8	75 42'	0-0	73 43'	10	510 "
7 Saturn	2'	7 45	0-0	7 27	180 "	238 "

A

8	9	10	11	12	13	14
Duration of retrograde Motion	Duration of visibility	Duration of invisibility	Degree of combustion	Revolution round the Earth	Inclination of the Axis	Rotation on his own axis
never retrogrades	Always visible		is never combust	365 days 6 hours 12 min. 36 seconds		24 hours Earth's Rotation
Do	354 days	1 day	12 degrees	27 days 7 hours 43 min. 12 second	5	27½ days
76 days	658	120 days	17	687 980 days	1-51 Maximum Mean Latitude	24½ hours
23 "	37 direct 33 days retrograde	37 direct 36 days retrograde	12 13	87 909 ,	7 Maximum Latitude	24 hours
122 "	372 days	30 days	11	11 86 years 961 49 days per year 12 years	1-19 -2 Maximum Mean Latitude	9 hours 54 minutes
43 "	200 direct 218 days retrograde	15 direct 9 days retrograde	9 8	224 701 225 days roughly	3-23 -21 Maximum Latitude	
137 "	340 days	36 days	10	291 53 180 29 Years 10 75 1 days	2-29 -57 Maximum Mean Latitude	10½ hours

(III) Sthana Bala or Positional Strength-Birth, Position and Status in life

The Sthana Bala of a planet is his power or strength by virtue of his position in the Zodiac at birth i.e. its sign and house position and also his strength in the Vargas in a similar manner. It is of five kinds viz (1) Oonch Bala or exaltation strength (2) Yugmayugma Bala (3) Kendradi Bala or angular strength (4) Dreshkana Bala-Decanate strength (5) Saptak (seven) Varga Bala. The sum total of these five kinds of Balas constitute the Sthana bala or positional strength.

(1) The Oonch Bala or exaltation strength *High or low birth-riches or poverty*

All astrologers are agreed that a planet in exaltation whether a natural benefic like Jupiter or Venus or a natural malefic like Mars or Saturn is strong and powerful for good or evil. Each one of these planets is exalted in a certain sign and a certain degree and is depressed in the sign and degree opposite to the sign and degree of his exaltation. Thus the further away a planet is from the degree of his depression and nearer to his sign and degree of his exaltation the stronger and more powerful he is for good or evil respectively. Oonch bala is thus only the measure of a planet's strength or power in proportion to the distance of the planet as determined by reference to the signs and degrees of his exaltation & depression and must needs be found out by mathematical calculations so as to enable us to know the planet's exact strength.

It is found out by deducting the degrees and seconds etc of the planet from the sign and degree in which he gets debilitated. If the difference is more than six signs,

it must be rectified by deducting it from 12 signs i.e. 360 degrees, otherwise the difference must be retained as it is or it may be reduced to vikalas and divided by 10800 and the quotient will be the Oonch Bala. Thus the formula for finding out the Oonch Bala is as follows. The planet in degrees, kalas etc. minus the sign and degree of the planet's depression divided by 3 is equal to the Oonch bala or the exaltation strength. If the difference is over 180°, it must be rectified by deducting from 360°, otherwise retained as it is. Cf Brihat Parashar Hora, Uttar Kanda Second Adhyaya Sloka 8, Keshava Jatak Sloka 5

(2) The Yugma Yugma Bala-Environment and affinity :—

For finding out this bala, the planets are divided in two classes viz, male and female, the male planets being the Sun, Jupiter, Mars, Mercury and Saturn and the female planets being the Moon and Venus. This division of the planets into male and female is effected by taking the Sun and the superior planets on the one hand and the Moon and Venus the inferior planet on the other hand. It is difficult to account for the inferior planet Mercury being taken as male in this connection. The signs are also divided into two kinds or polarities viz, male and female, odd and even and day and night signs. The male group of planets is considered to be more powerful in the male signs, while the female group is considered to be more powerful in the female signs. This strength is considered with reference to the planet's position in the odd and even signs both in the Janma and Navamamsha Kundlis and is assigned a bala of a quarter of a degree in each case making it one half in all. The Yugma Yugma bala is thus the planet's strength as arising from his or her affinity with the polarity of the

sign in which he or she is placed. The planet has strength if his or her sex agrees with the polarity of the sign, otherwise not. Brihat Parashar Hora, Uttar Kanda Adhyaya Second Sloak 10, Keshava Jatak Sloak 5

(3) Dreshkana Bala :—Decanate Strength- Environment and affinity.

Dreshkana Bala or Decanate Strength or Linga Bala is the planet's strength according to the sex to which he is supposed to belong as every planet is supposed to have a sex or Linga of his own. The planets in this case are divided into three classes or categories viz., (1) Male (2) Female and (3) Neuter. The female planets are the same as in the case of the Yugma Yugma bala i.e. Moon and Venus. Mercury and Saturn which were classed as male in the Yugma Yuga Bala are here put into a new category and classed as neuters. The Sun, Mars, and Jupiter are classed as male as in the Yugma Yugma Bala and then the strength of the particular planet is found out by taking into account the degrees of the planet apart from the sign in which he is placed, the male planets being more powerful in the 1st Dreshkana i.e. the first ten degrees of the sign, the female planets being considered as more powerful in the 3rd or last Dreshkana i.e. in the last degrees of the sign, and the neuters being considered to be more powerful in the second or middle Dreshkana, i.e. the middle ten degrees of a sign. In this case we go a step further, because whereas the Yugma Yugma bala was considered from the planet's position in an odd or even sign in the Janma and Navamsha Kundlis irrespective of the degrees of the planet, in this case, we take into account his degrees only—irrespective of his position in an odd or even sign. In one case it is the polarity irrespective

of the degrees that counts. In the other it is the degrees irrespective of the polarity which is taken into account. Again in the case of the Yugma-Yugma Bala the division of the planets into two categories viz the male and female is but natural when considered with reference to the polarity of the signs which are divided into odd and even or male and female and so also is the division of the planets in the Dreshkana bala into three kinds as stated above with reference to the degrees is again natural as the planet's position is considered as arising only from his degrees in a particular sign by itself. Every planet is assigned a strength of one fourth degree in this connection.

The classification of the planets here into the three groups of male, female and neuter planets is based again on the natural order of the distances of the planets as in the case of the Yugma-Yugma bala. First come the Sun and the Moon then Mars and Venus one superior and one inferior planet next in order of their distances from the Earth, then comes Mercury an inferior planet next to Venus on the one hand and then Saturn, the superior planet, the farthest from the Earth as neuters and Jupiter the remaining planet without the orbit of the Earth being ranked as male. Thus even the sex classification of the planets originates in a geo-centric basis. Brihat Parashar Hora, Uttar Kanda 2nd Adhyaya Sloak 12 Keshavi Natak, Sloak 5.

(4) Kendradī Bala or Angular strength— Achievement by native.

The four angles or the kendras viz the 1st, 4th 7th and 10th houses are the most important houses of the horoscope the 1st representing the individual concerned the 7th the wife the 4th and 10th represent his parents viz the

mother and father respectively. Again the 1st house indicates sun-rise corresponding with birth the 7th indicates sun set corresponding with the ebb of life, the 10th indicates mid-day or noon corresponding with youth and the prime of life, while the 4th indicates mid night corresponding with the end of life. Those angles also indicate the four directions viz the East, South, West and North corresponding with the 1st 10th, 7th and 4th houses. These houses are therefore the *Summum Bonum* of the horoscope of the individual, the four points of the compass the pivots upon which rests the life of the individual, the basis upon which the happiness or misery depends and is made or marred. The houses next in order of importance are the 2nd 5th, 8th, and 11th and the 3rd 6th 9th, and 12th in the order just mentioned. It is but natural and necessary therefore to find out the *Kendradī Bala* of the planets for the reasons just mentioned. A planet has the strength of one full degree if he occupies an angle, one-half of a degree if placed in a succedent house and one fourth of a degree in a cadent house. The *Kendradī Bala* of a planet is thus his strength by virtue of his position in the mundane houses viz, the angular (*Kendra*), the Succedent (*Pānpharī*) and Cadent (*Apoklīmā*) houses. It is dependent upon the Earth's rotation. Cf *Brihat Parashar Hora*, *Uttar Kandā*, *Adhayay* Second *Keshavī Jatak*, Slok 5.

(5) Saptak Varga Bala—

Push or Drawback-Assistance or Opposition

This strength of the planet is measured according to his position in the *Saptak Vargas* or seven divisions viz. (a) *Janmā Kundlī*—Birth horoscope (b) *Hora* meaning *Ahorātra* meaning day and night (c) *Dreshkana* (d) *Saptamsha* (e) *Navamamsha* (f) *Dwadashamsha* (g) *Trimshamsha*, in his own *Mooltrikona* sign or in the sign of rulership or in the

sign of Ati-Mitra-bosom friend, Mitra-friend Sama-Natural, Satru-enemy and Ati-Satru-bitter enemy, which is in the following proportions as given in the Keshavi Jatak Sloka 5 v 17 30 22-30, 15, 7-30 3-45 and 1-52½ In Brihat Parashar Hora, Uttar-Kanda, 2nd Adhyaya the following figures have been given viz. 30, 20, 15, 10, 5, and 2 The basis of this bala lies evidently in the Panchadha Maitri of the planets i e the compounded relationships of the planets as arising from the combination of the Naiṣargika (natural) and Tathalika (temporary) relationships between the planets for a detailed explanation of this Panchadha Maitri see Chapter I of Book No II

The strength of a planet in this particular case is considered not from his own position in the seven Vargas but from the position of the planet in whose sign the former planet is placed in a particular Varga i e from the former planet's depositor For instance, let us suppose that Mars is placed in a particular horoscope in Leo in the birth and Hora Horoscopes and in Capricorn in the other horoscopes Then for the purposes of this Bala Mars's strength will be calculated according as the Sun, the ruler of Leo is placed in the birth and Hora horoscopes and according as Saturn, the ruler of Capricorn is placed in the other horoscopes in other words, according to the position of the depositor of the planet in question Even in Western Astrology much stress and emphasis is found to be given to the depositor's position as a reference to the Manual of Astrology by Vivien Robson and other books by other authors will show

Thus the Sthana bala or positional strength of a planet, as has been seen is considered from every possible point of view viz (1) from the planet's mundane or house position e g (a) from his Kendradhi Bala and (b) his Saptak

Vargadi Bala, (2) from his sign position e g his Oonch bala or exaltation strength, (3) from his sex as considered with reference to his agreement with the polarity of the sign e g his Yugma-Yugma bala and (b) from his sex as considered and determined from the first, middle or last part of a sign i e from the degrees in a certain sign. It is superfluous to add that these various items of the Sthana bala are founded on a geo centric basis.

The Sthana Bala-Positional Strength-Its Significance.

Sthana means position and status, influence, power and authority; ability and intelligence do not necessarily give position and status nor does genius. Power and influence arise from three causes viz (1) birth and / or heredity (2) Achievement by reason of natural ability, intelligence and genius and (3) environment which may either assist or advance or hamper, hinder or retard it. Position and status arising from birth or heredity, so far as astrology is concerned, is shown by the planet's sign position, the same arising from achievement or genius is shown by the planets mundane position, i e the angles etc. Two or more planets in the Multrikona signs or in the signs of their rulership or exaltation show a high, noble or even a royal birth and an excellent genealogy and pedigree; two or more planets in the signs of their depression often show a low birth, poverty, penury and misery, and a bad pedigree. The former i e a good birth and pedigree always give a certain power, influence, status and position in life to the native even though he may not be deserving of them. The latter i e a birth in poverty and penury and a low birth always is a handicap keeping the native ground down in life, though he may not deserve

such a fate by reason of his stainless character and spotless conduct in life or by reason of his ability and intelligence. The native may rise superior to his surroundings and environment by the sheer force of his will, intellect and genius and such examples though rare do exist e.g. Hitler, Kamal Pasha (Ataturk), Napoleon, Mussolini, Mahatma Gandhi, Abraham Lincoln etc. and this is shown by the good mundane planetary positions which denote real achievement on the part of the native i.e. the Kendra in Bala. The Yugma Yugma Bala shows the native's sympathy or antipathy or affinity or want of it with the environment in which he is placed at birth or in later life. The Yugma Yugma bala goes to prove the truth of the adage or maxim Like meets like. A male planet would certainly agree more with a male sign and a female planet would certainly find the female sign more agreeable and congenial to herself. For instance, the Moon a female planet would certainly find herself being placed much better off in the feminine signs especially in Cancer and Taurus the signs of her rulership and exaltation and similarly the Sun would be better placed in the male and positive signs and especially in Leo and Aries the signs of his own rulership and exaltation. This rule may not be applicable in the case of the other planets as each one of them rules both positive and negative signs and gets exalted in a negative sign with the single exception of Saturn whose sign of exaltation Libra is a positive and male sign. There is no male however softhearted and effeminate he may be being drawn irresistibly in the company and society of women who does not like to tear himself away from them at times and move in the company and society of males. Similarly there can be and there is no woman on earth however amazonic or suffragette she may be who does not pine to tear herself away from the society of males at times and move and love

to move in female company. Man and woman are indeed complements and counterparts of each other and do desire to have each other's company but a time comes when one gets fed up with the other, if in constant company and want to tear and run away from it even if for a short while. Women find themselves comfortable and cozy in their own company and so do men and that is the real significance and importance of the *Yugma Yugma bala*.

As for the *Saptak Vargika bala* it is the outcome of the *Panchdha Mantri* between the planets inter se i.e. the combination of the natural or *Naisargika* and *latkalika* or accidental relationships of friendship, enmity and neutrality between the planets. It does not need much imagination to perceive and appreciate the real significance and value of this relationship if we apply the analogy of ordinary human relations. In the house and society of bosom friends or friends one naturally feels at home comfortable and cozy one is also always welcome liked loved and respected by him and his family. A real friend shares your secrets your weals and woes your joys and sorrows sympathises with you in your miseries and misfortune assists you in overcoming and minimising them and is one of the few blessings which benign Providence bestows upon you in the toil and turmoil of every day existence. In the house of the inveterate and bitter enemy the picture is reversed and it is unnecessary to enlarge or dilate upon it.

The *Saptak Vargadi Bala* shows what push or drawback is likely to be given which is likely to prove to be of assistance or hindrance to the native or the happiness or misery which the native is likely to feel by the planets position in the *Saptak Vargas* as this particular kind of *bala* is judged by the planets depositor and his strength and not by the strength by the position of the planet himself in

the seven Vargas just as a person may stay in the house of another who is influential and well-disposed towards him and thus give the native a push upwards, Similarly a planet whose depositor is in his Multrikona sign or the sign of his own rulership or in the sign of his friend in the Vargas helps the planet whose depositor he is. On the other hand a planet whose depositor is in the sign of his depre sion or fall or enemy or bitter enemy, instead of helping the original planet's progress hinders hampers and obstructs him.

(IV) Kala Bala-Temporal Strength-Time of events in native's life.

Kala Bala is the power or strength of a planet by virtue of his relation to the moment of the native birth. It is of 6 kinds in all, viz (a) Ayana bala, (b) Paksha Bala, (c) Diva ratri or Nattonnat bala (d) Dina Ratri Tribhagya bala (e) Yudha Bala and lastly (f) Abdamasadi or Varsheshadi bala.

(a) Ayana Bala

Ayana means the progress of the Sun in his Kranti. Ayana Bala therefore is the power of the planet by virtue of his position in the Kranti which may be North or South. The Kranti of celestial bodies is nothing but the declination of ecliptical points at which the perpendicular from the body to the equator cuts the ecliptic. In other words the Kranti of a planet is the angular measure from the equator to the ecliptic, measured along the perpendicular drawn from the pole intercepted between the equator and the ecliptic. It can never exceed 24° or rather $23^{\circ} 27'$ which is the maximum declination of ecliptical points thus the range, the whole range of the Kranti of the body both North or South can never exceed 48° or rather $46^{\circ} 54'$ or rather $45^{\circ} 5'$.

Modern declination is the part of the same perpendicular between the body and the equator and is different from Kranti,

Formula for finding out the Ayana bala

Ayana bala— $23^{\circ}27'$ Kranti $\times$ 60 or multiply the declination in degrees by 3 and divide the product by the maximum declination i.e. $23^{\circ}27'$ viewing the quotient as basis, reduce it to minutes and divide by 10800 minutes and the result will be the Ayana bala in degrees. Take plus when the Sun, Mars, Jupiter and Venus have North Kranti and minus when Kranti of these planets is in the South. Take plus when the Moon and Saturn have South kranti and minus when these planets have North Kranti.

When the Kranti of the Sun, Mars, Jupiter and Venus is $23^{\circ}27'$ North and that of the Moon and Saturn is $23^{\circ}27'$ South they are said to be most powerful in their Ayana bala and have a bala of one degree. Conversely, the Ayana bala of the Sun etc. is Zero when their kranti is $23^{\circ}27'$ South and that of the Moon and Saturn is zero when their declination is $23^{\circ}27'$ North. In other words, the Northern declination of the Sun etc. must be put down as additive and the Southern declination as subtractive upto its farthest limit from the Equator and the process is reversed in the case of the Moon and Saturn. The Ayana bala of a planet at the Equator is $\frac{1}{2}$ degree. It is increased when the planet's declination increases and is additive, but when the declination is subtractive, the planet's strength becomes proportionately diminished. The values thus rise and fall proportionately between these extreme limits at intermediate stages or positions. In the case of Mercury it is said to have an Ayana bala of $\frac{1}{2}$ degree when his Kranti is zero i.e. when it is on the celestial equator and the value either North or South becomes one full degree.

when the Kranti is 23 27' both ways North or South, in other words, the declination of mercury rises or falls proportionately at intermediate positions between the extreme limits and whether it is to the North or South, always remains additive

The Ayana Bala of the Sun is doubled as he has no Cheshta bala. The reason is that the Sun's motion is always direct and never retrograde and hence his Ayana bala is also considered to be his Cheshta bala

So far as the Ayana bala is concerned the Sun is considered as more powerful when he is in the North Ayana. The reason is obvious. During the time the Sun is in the North Ayana the duration of the day is gradually increasing until it reaches its maximum when the Sun reaches the Summer Solstice. After that point of time, the duration of the day grows shorter and shorter until he reaches its minimum until the time of the Winter Solstice and the end of the cycle is seen and then the Sun again goes into the North Ayana and the cycle begins again afresh. This rule applies only to the Northern Hemisphere. The opposite rule applies in the case of the Southern hemisphere. Venus Mars and Jupiter who are nearer to the Earth are then taken along with the Sun while Saturn who is farthest from the Earth and Sun is taken along with the Moon. It seems however that the division of the planets is rather peculiar being not exactly similar to the one formed in the Paksha and Natonnat bala. The Ayana bala of Mercury is peculiar to himself like that in the Paksha and Natonnat bala for reasons mentioned when considering these bala. Keshavi Jatak Sloak 9

(b) Paksha Bala

Paksha bala is the planets strength as determined by the Moon's age and the nature of the planet. Paksha means

half There are two halves in every month, the bright and the dark. The Moon's Paksha bala is doubled for the simple reason that she has no Cheshta bala as her motion like that of the Sun is always direct and never retrograde The Paksha bala of the benefics in the bright half of the month corresponds to the Paksha bala of the malefics during the dark half and vice versa The Moon, Jupiter and Venus—the benefics are most powerful at Full Moon and powerless at New Moon The Sun Mars and Saturn—the malefics are most powerful at New Moon and powerless at Full Moon Mercury is benefic when placed alone or with a benefic and malefic when placed with a malefic

Formula for finding out the Paksha Bala

Moon minus Sun is equal to the Paksha bala of the benefics

Moon minus Sun plus 180° is equal to the Paksha bala of the malefic Or in the bright half of the month the Paksha bala of the benefics on any day is the number of the past tithies divided by the number of tithies in the Paksha i e 15 Subtracting this result from 90 we find the Paksha bala of the benefics

In the dark half, this process is reversed In this case, the Paksha bala of the benefics on any day is the number of the tithies to go divided by the number of the tithies in the Paksha i e 15 Deducting this result from unity, we find the Paksha bala of the malefics or subtract the Sun from the Moon and if the difference exceeds 6 signs, it should be subtracted from 12 signs reduced to minutes and then divided by 10800 The result is Paksha bala of the benefics in the bright half of the month The same subtracted from 90 is their Paksha bala during the dark half of the month

When birth takes place exactly at full Moon, the benefics have a bala of one full degree as Paksha bala, while that of the malefics will be zero and vice versa when the birth takes place at New Moon. When birth takes place at an intermediate stage between the New and Full Moon, the Paksha bala is proportionate according as the birth is in the brighter or darker half and is found as in the case of the Oonch bala, Dika bala and Dina-Ratri or Nattonnat Bala. Keshavi Jatak, Sloka 8

(c) *Dina-Ratri-or Natonnat Bala-or Meridian-Zenith Bala.*

Every planet, except Mercury, is most powerful at apparent noon or mid night and vice versa, i.e. 12 hours thereafter. The Moon, Mars and Saturn are most powerful at apparent midnight and powerless at apparent noon and hence they have ratri bala or night strength only, on the other hand the Sun, Jupiter and Venus are most powerful at apparent noon and powerless at apparent midnight and hence they have the day strength only. At the time when a planet is most powerful, its day or night strength, as the case may be, is one degree and the value diminishes evenly till it becomes zero 12 hours thereafter when it is said to be powerless. But Mercury is said to be powerful all throughout the day and the night and so it is said to have a permanent bala of one degree. In this case one has to take the *Nat* and *Unnat* into account and reduce the *Unnat* and *Nat* to palas i.e. vighatis and divide the same by 1800. The result is the Natonnat or Dina Ratri Bala.

In this case the whole day is counted from apparent midnight to midnight and the hour and minute of birth is reckoned on this scale. The interval between the previous apparent midnight and the apparent time of birth is

converted into degrees and if it is more than 180° , it is deducted from 360° and that is the birth time in degrees. In every horoscope, the sum of the Nat and Unnat balas is one degree, so that one degree minus either bala gives the other.

It will have been noticed that Venus and Jupiter i. e. the benefics are associated with the Sun in the Diva-Ratri bala or Natonnat bala and with the Moon in the Paksha bala, while Mars and Saturn, i. e. the Malefics are associated with the Moon in the Natonnat bala and with the Sun in the Paksha bala. The reason is that the Sun is obviously more powerful at noon and during the day and during the dark half of the month as he is the King of the day and the Moon is more powerful during the bright half of the month, as she is the Queen of the night and is waxing during the bright half. The Sun is hence taken first for the purposes of the Natonnat bala and the Moon for the Paksha bala and the planets are then distributed alternately to the Sun and Moon according to and in the order of their distances from the Earth. Hence Venus is placed 1st with the Sun in the Natonnat bala and with the Moon in the Paksha bala, as she is nearest to the Earth and Sun in point of distance, Mars being next in point of distance, he is similarly placed with the Sun in the Paksha bala and with the Moon in the Natonnat bala. Jupiter comes next in point of distance and so he is placed with the Sun in the Natonnat bala and with the Moon in the Paksha bala and lastly Saturn is placed with the Sun in the Paksha bala and with the Moon in the Natonnat bala as he is the farthest from the Earth and the Sun in point of distance. The positions of the planets, benefics and malefics with the Sun and Moon for the purposes of the calculation of these balas viz. the Natonnat and Paksha balas are arranged in the order of their distances from the Earth and the Sun.

It will have been noted that the Ayana, Paksha and the Natonnat bhas of Mercury are found out somewhat in a peculiar manner and his position so far as the finding out of the a bhas is concerned is somewhat peculiar in the extreme, as he is taken to be benefic when placed alone or associated with the benefics viz, the Moon, Venus and Jupiter and to be malefic when associated with the malefics viz, Mars Saturn and the Sun. It will not be out of place here to inquire why it is so. Mercury in Indian Astrology is taken as neuter having no sex i.e. neither male nor female. In Western Astrology also he is considered to be a convertible planet, becoming benefic or malefic, masculine or feminine, according to the planet with whom he is associated or placed. The reason of this lies in the fact that he is the ruler of two out of the four common signs viz Gemini and Virgo and also gets exalted in a common Sign viz, Virgo and debilitated in the common sign Pisces. Again Virgo is also his Multrikona sign. Under these circumstances, it is no wonder that Mercury should be considered to be a convertible or a neuter planet having no sex. The reason why his Ayana, Paksha and Natonnat bhas are found in a way peculiar to himself is thus abundantly clear and perfectly logical, rational and scientific. Keshavi Jatak Sloak 7

(d) Dina-Ratri Tribhaga Bala

Ahas Dina-Day time is the interval between Sunrise and Sunset

Ratri- Night time is the interval between Sunset and Sunrise

Both night and day are divided into three equal parts. Thus the whole day of 24 hours is divided into 6 equal parts. Each of the Tribhagas or three parts of the day and

night is held to belong to one of the 6 planets other than Jupiter who has no tribhaga of his own and is held to be powerful throughout the 24 hours of a day and has a sada (permanent) bala of 1 degree. Hence in a given horoscope, Jupiter and one other planet will each have a tribhaga bala of 1 degree. There is no proportion to be worked out as the values are fixed (1) Mercury (2) the Sun and (3) Saturn have a tribhaga bala of one full degree in the order just mentioned during day time and (1) the Moon (2) the Venus and (3) Mars have a tribhaga bala of one full degree in the order just stated during night time.

So far as the Din ratri tribhaga bala of Jupiter is concerned Jupiter has a permanent bala of 1 degree and night and day are divided into 3 equal parts, three equal parts of the day are respectively ruled by Mercury, the Sun and Saturn and the three equal parts of the night are respectively ruled by the Moon, Venus and Mars. These positions of the planets are again arranged according to their distances. Mercury is placed first because he is nearer to the Sun than the Earth and also because he is more powerful when rising than when setting as will be seen when considering the Dika bala hereafter. The Sun is obviously more powerful at noon and during the middle part of the day, while Saturn is more powerful in the latter part of the day when the Sun is setting as will be seen when considering the Dika bala.

Again the Moon is placed first in the Ratri bala for the obvious reason that when rising at night she is slowly going on to the Meridian and her power is increasing and waxing as the night passes on. Venus is also seen at her best at about mid-night or rather a little before it and hence is supposed to be strong during the 2nd part of the night. Mars is supposed to be strong during the late

hours of the night and the early hours of the morning for similar reasons

It is interesting to note the reason why Jupiter has been assigned a permanent bala of 1 degree in this connection. Hindus have divided the year in six seasons and 12 months and the Earth by her revolution round the Sun goes through all the 12 signs of the zodiac in the course of the year i.e. about one sign per month. In the course of the day also the Earth goes through all the 12 signs of the zodiac which are technically called houses by her daily rotation on her own axis. The day has been divided in 6 parts for the purpose of the Dina ratri-tribhaga bala. In the course of the year Jupiter passes through one zodiacal sign only. Similarly he remains in one house only during the course of the day. Thus there is a correspondence between the year and the day and in the times of revolution and rotation of the Earth which accounts for the assignment of the bala of one full degree to Jupiter in the Dina-ratri tribhaga bala.

In Western Astrology, the revolution of the Earth round the Sun is the basis and origin of the Secondary System of Directions, while the Primary directions are based and have their origin in the daily rotation of the Earth.

(e) Yudha Bala or Power of the planets in fight

Yudha means fight and bala means strength. This bala therefore means the strength of two or more planets in fight or Yudha, it is only a variety of the Cheshta bala and is very rarely enjoyed for the simple reason that it is seldom that two or more planets are found to be in extremely close conjunction in a nativity though it is not

impossible. Such fight between the two or more planets takes place only when they are in very close conjunction. When any of the planets comes in conjunction with the Sun, he is said to be *asta* or combust and becomes invisible by the overpowering light of the Sun e.g. the Moon on the new Moon day or *Anurā*. The Sun can never be combust from the very nature of things, though the Moon can be and is combust on the new Moon day. These luminaries are never in *yudha* or fight inter se. Similarly the other planets, the five remaining ones can be combust when in conjunction with the Sun and become combust and invisible. These five remaining planets can never be in *yudha* or fight with the Sun and or Moon. They can be in *Yudha* only as between themselves when one or more of them comes or come in very close conjunction by being placed not only in the same sign, but also in the same *amśā*, (degrees) *kalā*s, (minutes) and *vikalā*s (seconds) in their longitudes. When this happens, the several items of the *Sthana balā*, the *Naisargika balā*, the *Cheshta balā*, the *Dik balā* the five items of the *Kalā balā* including the *Ayana balā* of each planet in fight have to be added together and the difference between the totals of these *balā*s is to be divided by the difference between the diameters of the two planets to obtain the *Yudha balā*. In finding these differences, the lesser one is deducted from the greater. It is positive when the planet is to the north of the other and negative when south of it. When both planets are in the north, the one more to the north is deemed to be victorious and similarly when both the planets are in the south, the one less to the south is deemed to be victorious.

Formula —

$$\text{Sthana balā} - \text{Dik balā} - 5 \text{ items of Kalā balā} - \text{Cheshta balā} - \text{Naisargika balā} \text{ minus } , , , , ,$$
divided by the diameter of the one minus the diameter of

the other. Thus Yudha bala of the planets is found out by taking into account all the balas of two or more planets save and except the Drik bala. It is interesting to note the reason why the Drik bala is omitted. It is for the plain and simple reason that the planets are in conjunction and hence there can obviously be no aspects between the planets in yudha and in conjunction.

(f) Abdamasadi or Varsheshadi Bala

So far as the Abdamasadi Bala is concerned, it consists of 4 kinds (i) year (b) month (c) day and (d) and hour each of which has its own Lords and Rulers. The Ruler of the year will necessarily and obviously and must have the least strength in this connection as his influence will be the most general. Next come the rulers of the month, day and hour (Hora) in their respective order and are more and more powerful on a graduated scale. If the Hora (hour) of the birth time is ruled by a natural malefic it will naturally have an evil influence and viceversa in the case of the Hora ruled by a benefic and so forth and so on with the rulers of the month, day and year.

The Lords of the year and month are the lords of the day on which the astrological year and month begin. The 1st day of the year and month begin at the close of the creation. Therefore the Ahargana from the creation to the required date must be determined and then divided by 360 and 30, the number of the days of the year and month respectively and the quotient taken as the number of complete years and months that have elapsed from creation to the epoch and the remainder which denote respectively the odd number of days in the year and month of epoch should be rejected as the year and month consist respectively of 51 weeks and 3 days and 4 weeks

and 2 days, the 1st day of every year and month will respectively be 3 and 2 days later in the week than the 1st day of the preceding year and month. Hence by multiplying the complete number of years and months by 3 and 2 respectively, we shall get the number of days advanced from Sunday, the 1st day of the year and month respectively after creation.

Next to know the 1st day of the respective year and month of the epoch one should be added to the product obtained. This 1st sum of days should be divided by 7 to cast off the number of entire weeks and the remainder counted from Sunday as the 1st day will give the names of the astrological year and month which are the Abhadi or Varshe-hadi and Masadi rulers of the year and month.

The Lords of the days of the week are named after their lords. After the end of 7 days the cyclic succession of the planets as the Lords of the Varas and Horas comes to a close only to begin again, so to know the Lords of the day, one has only to know the order of the day from Sunday for the name of the day. It is found by determining the Ahirgana or the total number of days from the total number of days from the creation to the required date. This sum should be divided by 7 to cast off the number of full weeks that have elapsed since creation and the remainder left is the number of days which have to be counted from Sunday to get the day and when it is known, one has only to deduct the hour from the mean or apparent moment of Sun-rise to find the number of the hour of birth from mean or apparent sun rise.

A day consists of 24 Horas or hours from sun-rise to sun-rise, each Hora having its own ruler called the Lord of the Hora or Horadhipati assigned to the planets in succession. The order of the succession is the one in which

the planets stand in the distances from the Earth e.g. Saturn, Jupiter, Mars, the Sun, Venus, Mercury and the Moon. The Sun is placed in the centre as he is most powerful and important planet and is made the Lord of the 1st Hora of the 1st day after creation.

A much easier way of finding out the Lords of the year, month, day and Hora hour is as follows. Find out the day on which Chaitra Sudi 1st falls in which the individual is born and we get the Lord of the year for the individual concerned. For example if a person is born in the year 1900 and Chaitra Sudi 1st falls on a Sunday, the Lord of the year will be the Sun and so on. Similarly the Lord of the month is the day on which the month begins. Supposing a person is born on Shravan Sudi 10th in a particular year. The only thing to do is to find out the day on which Shravan Sudi 1st falls and you find out the Lord of the month and if this falls on a Sunday, the Lord of the month is the Sun and so on. It is still much more simple to find out the Lord of the day as it is only necessary to take the day on which the individual is born and that is the Lord of the day. Suppose the individual is born on a Sunday the Lord of the day will therefore be the Sun and so on. If the individual is born on the 1st day of a month the Lords of the month and day will coincide and their combined balas will be one half and three fourths degrees making together one and one fourth degrees and if the Lords of the year, month and day all coincide their combined balas will be one and one half degrees. As for the Lord of the Hora hour it is easy to find out the same. The 1st hora of every day is governed by the Lord of the day. For instance, if the birth takes place on a Sunday, the Lord of the 1st Hora is the Sun and so on with the Lords of the other days of the week. The same Lord governs the eighth hora of the day. The reason

lies in the fact that there are 7 days in the week and the first 7 horas-hours are governed by the 7 respective Lords of the 7 days in their respective orders and the cycle begins again

It will thus be seen that the Kala bala of the planets is thus closely considered from every point of view First of all, the Lord of the year is taken into account and a bala of $\frac{1}{2}$ degree is assigned to him, as the effects and influence of the lord of the year would naturally and necessarily be only general, so that the least importance is given to him in this bala on this account

The year is then divided into two halves and we find out the Ayana balas of the planets, some of which like the Sun Mars etc are more powerful when their declination is in the North, while others like the Moon and Saturn are more powerful when their declination is in the South Mercury is malefic when associated with the malefics and benefic when alone or associated with the benefics and has an Ayana bala peculiar to himself as in the case of the Paksha bala and the Natonnat Bala

Next the Lord of the month is taken into account and is assigned a bala of $\frac{1}{2}$ degree, as it would be more powerful than the lord of the year, his effect and influence being obviously more marked than those of the Lord of the year The month is then divided into two Pakshas or two halves, viz, the bright and dark halves and we find out the Paksha bala of the planets in which, as in the case of the Ayana Bala, the Moon, Venus etc are more powerful in the bright half, while others like the Sun Mars etc are more powerful in the dark half, while Mercury's strength is measured according as he is placed with the malefics or the benefics or alone as in the case of the Ayana and Natonnat balas

We come next to the Lord of the day which again must obviously be more powerful than the lords of the year and month and hence is assigned a bala of $\frac{1}{2}$ degree. The day is next divided into two halves i.e. from midnight to noon and from noon to midnight and we next find the Natonnat bala i.e. the bala of the various planets as measured by reference to their distances from the meridian or zenith or elevation as understood in Western astrology, which at its highest is one degree and at its lowest is zero, and is proportionate at intermediate stages. Thus the Moon Mars etc. are considered to be more powerful during the night and midnight and the Sun Jupiter etc. are considered to be more powerful during the day and noon while Mercury's bala is considered by reference to the fact of his association with the malefics or benefics or his being placed alone as the case may be.

It appears as if the day taken into account in this connection is lunar. Matters do not, however, simply rest here as by the division of the day into two parts, viz. day and night (Ahoratra) we go a step further. Day and night are again divided into 3 equal parts and we find the Dinā-Rātri-Tribhāga bala so that the division takes us to 4 hours' time i.e. 10 ghatis.

We next find out the Lord of the hora-hour which being necessarily more powerful than of the Lords of the year, month and day, is assigned a bala of one full degree.

Thus the balas of the Lords of the year month day and hora-hour are fixed on a graduated scale and rightly so rising from $\frac{1}{2}$ degree to one full degree. But once the major portions of time are divided into the smaller classifications like the Ayana, Palsha and the Natonnat the balas become proportional as they naturally are and should be.

Notes on the Kala Bala

The Kala Bala is thus determined by reference to the Sun and Moon as they are the natural chronometers. The Ayana Bala clearly depends upon the position of the Sun in his Kranti during the year, while the Paksha Bala clearly depends upon the position of the Moon during the Month. The Dina-ratri or the Natonnat Bala is dependent upon the Sun, it being determined by reference to the position of the planets with reference to the Meridian or Zenith and their distances therefrom, in other words, to put it briefly, it has reference to their elevation. In the Natonnat Bala, Mercury is said to have a permanent bala because whether he is a malefic or a benefic, by being associated with the malefics or benefics respectively or by being placed alone and being considered a benefic, it matters not, he will obviously be powerful any way and similarly in the Paksha bala, his bala is measured according as he is placed alone or with the benefics or malefics. In the Ayana Bala also Mercury has a bala peculiar to himself for similar reason.

Notes on the Sthana and Kala Balas.

It will be noted and it is apparent that the collective values of the ' Sthana ' and ' Kala ' balas far exceed the values of the remaining 4 kinds of balas and that these two are extremely important. The Sthana Bala is very important indeed. Its significance has already been pointed out and discussed before. The native may indeed be strong, intelligent, able and even brilliant, this is indicated by his (1) Naisargika bala. He can, however, achieve but little or nothing as long as he does not achieve a position or status in life, Sthana. This is shown by (2) the Sthana Bala. But for achieving this, the time must be ripe. Time alone can achieve the position. The Kala bala

shows the time when such position and status can be achieved. The very word 'Kala' means time, and nothing can be or is ever achieved until the time for it arrives or is ripe.

Sthana means position. It means space. Thus the Kala and Sthana bala which mean time and space are closely inter-connected and intertwined together. It is difficult to conceive of the one without the other as they always go hand in hand. Just as it is difficult to conceive of an action without a subject and object, it is difficult to conceive of time (Kala) without Sthana (space) and vice versa. If a planet is strong in the Kala bala, it will bear fruit during the period of his Mahadasha or Antar-Dasha and never until then or before it sets in. It may be argued that there are innumerable persons in this world who are born with certain set circumstances good or evil. For instance some are born in royal, noble, high and rich families and some are born in the direst poverty and misery and that for such persons, the Sthana (the position and status) are already there and the Mahadasha or the Antardasha of a planet strong or weak in its Kala bala can achieve or effect but little or nothing. But the fallacy of this argument is clearly apparent. It is true that the planetary positions at birth have given the native birth as stated above (Sthana bala) but the person's rise or fall or vice versa can be and is only indicated by the Kala bala of a planet strong or weak during the period of its Maha Dasha or Antar Dasha.

However strong a planet may be in the Sthana bala it can bear little or no fruit if the native never passes through the Maha Dasha of this particular planet or does it at an age when it is of no practical value. For instance, even if

the Sun is very powerful in a particular horoscope, it will be of little or no use to the native, unless he passes through the Dasha of this planet in his life time and even if he does, it will be of no practical use, if he gets it during his infancy, a period of life when the native cannot use it to the best or rather any advantage or in old age say, at the age of 60 or 70 when human powers are on the decline and life's play is practically over. Conversely, if the native gets the Dasha of a planet but it is weak by sign or house position in his Sthana bala by being placed in a weak sign and house e.g. the sign of his fall or detriment or in the 3rd, 6th, 8th or 12th house or is the ruler of the 6 houses, it is again of no practical value for the native as being weak in the Sthana bala he will not have much fruit even though strong in the Kala bala, because it has no inherent strength and the results will be hardly 5 to 10 per cent of those expected.

The significance of the Kala bala thus lies in the fact that it points to the time or times at which a planet is likely to act during the period of his Maha Dasha or Antar Dasha.

Dik Bala-Directional Strength-Sources of Good and Evil.

This bala is the planet's bala by virtue of his position in certain directions and it is at its maximum in that particular direction. It is stated to be as follows —

Budha (Mercury)—Guru (Jupiter)—1st Bhava	Madhya	East
Chandra (Moon)—Sukra (Venus)—4th	"	North
Shani (Saturn) —7th	"	West
Surya (Sun) —Mangal (Mars) —10th	"	South

from the Earth and lastly comes Saturn who is placed in the 7th house (De cendant) he being the most distant planet both from the Earth and the Sun. The whole arrangement is thus entirely natural and rational as it needs not much imagination to perceive that the Sun and Moon come on the Meridian at noon and midnight respectively and their light and brilliance, splendour, power and influence are seen at their best at these points of time. Venus is also seen at her best about two hours before midnight and hence there is no wonder that her Dik bala should be its maximum about the same time as that of the Moon and for similar reasons it is but natural that the Dik bala of Mars should be at its best when he is placed in the 10th house i.e. the meridian a house which signifies and symbolises action, karma, power and authority as Mars, like the Sun, represents governors, directors, generals etc. The position of Mercury so far as the Dik bala is concerned seems to be natural for he is visible only and that also very rarely at Sun rise and Sun set. The reason why the Dik bala of Mercury is considered at its maximum at sun-rise and minimum at sun set appears to be as follows. Mercury is a planet which is nearest to the Sun and never moves further away from him more than 28 degrees at the utmost. The Sun is certainly and obviously more powerful at sun rise and his heat, light and power are on the increase at sun rise while they are decreasing at sun set. Mercury being always with the Sun and being convertible takes up the heat, light and power of the Sun at sun rise and thus becomes more powerful in Dik bala in the morning at sun rise than in the evening at sun-set or sun down for the simple reason that he like the Sun also decreases in power at sun-down. Thus Mercury being next to Venus and Jupiter being next to Mars in point of distance from the Earth are placed next together in the ascendant or

Lagna; while Saturn being farthest from the Sun and Earth is placed in the 7th house or the Descendant as pointed out before. It will thus be seen that after the Sun and Moon, the planets are placed alternately with the Sun and Moon in the order of their distances from the Earth which is taken as the centre as it naturally must and should be and that the Dik bala of the planets is calculated on a geocentric basis.

Dik bala-Its significance

Dik in Sanskrit means direction, cardinal point, point of the compass. It also means method, manner, mode or an indication. Dik in Astrology would therefore mean the direction or source from or through which good or evil is likely to happen to the individual concerned or it may mean also the person through whom the individual is likely to receive benefit or suffer evil. The several planets rule over various kinds of corn, gems, metals, etc., etc and hence if a planet is badly placed in the horoscope the person will suffer losses and evil if he deals in such grain, corn, gems, metals etc, and on the contrary will gain profit and advantage if the planet is well placed from the things over which he rules.

Again these planets represent various persons in the family and society. Thus the Sun rules the father, the king and persons in authority, Government etc. The Moon stands for the mother, the Queen, the common people and womankind in general. Mars rules or rather represents brothers and sisters, army and navy and land etc., Venus, the wife, Jupiter the children, Mercury-friends, and Saturn indicates life. These planets also show the directions-the cardinal points in the heavens viz the North, East, West and South. If any of these points is strong or weak in

Dik bala, it shows that the individual is likely to receive benefit or suffer evil from the persons or directions or sources just mentioned above Keshavi Jatak Sloka 7, Brihat Parashar Hora, Uttar Kanda, Adhya Second, sloka 13.

Again the Sun	is	Pitru	Karaka
Moon	"	Matru	"
Mars	"	Bhratru	"
Mercury	"	Karma	"
Jupiter	"	Putra	"
Venus	"	Kalatra	"
Saturn	"	Ayush	"
Rahu Matamaha	Karaka-Maternal relations		
Ketu Pitamaha	"	Paternal relations	

Drik Bala or the Aspect Strength

Drik or Drishti means aspect. The Drik Bala of a planet is $\frac{1}{4}$ of a Drishti Pinda of a planet. It is positive or negative according as the sum total of the Drishtis or aspects is positive or negative.

The aspecting planet is termed the Drishti Graha (planet) and the aspected planet is the Drishya Graha (planet). Therefore the longitude of the Drishya planet minus the longitude of the Drishti planet that is the anti-clockwise distance from the Drishti graha to the Drishya graha is the value of the Drishti or aspect. In other words, the value of the Drishti or aspect is found by deducting the longitude of the Drishti graha, from that of the Drishya graha; and if the longitude of the Drishya graha is numerically less than that of the Drishti graha, 360° should be added to that of the former. The Drishti of the Krura Grahas—the malefics viz the Sun, Mars and Saturn is called Papa Drishti or malefic aspect and has a negative value, while the drishti of the Subhas or Saumyas viz the

Moon Venus and Jupiter is subha or benefic and has a positive value. The drishti of Budha or Mercury is subha or benefic when he is alone or associated with the Subhas and Papa or malefic when he is associated with the Kruras or malefics.

The sum total of the drishti values positive or negative of all the drishti grahas aspecting a drishya graha is called the drishti pinda of the drishya graha which may be positive or negative according as the total of the Subhas (Benefic) or Papa (malefic) drishtis does or does not outweigh the total of the Papa or Subha drishtis.

An aspect is deemed to be good or bad according as the aspecting planet is a natural benefic or malefic and not according to the particular aspects and the two planets in aspect e.g. a square a conjunction or opposition considered as bad and malefic or a trine or sextile considered as good or benefic as in modern Astrology are not necessarily so in Hindu Astrology. As a matter of fact there are no individual aspects or orbits of planets in Hindu Astrology, as we find them in modern Astrology, and hence there are no distinct ranges of individual aspects. All aspects merge into a wide range of 270° which is the same for all grahas. It is the whole range of aspect. In Hindu Astrology an aspect has a definite value assigned to it according to the drishti angle instead of recognising different angles as in Modern Astrology.

The reason why the maximum of the drishti pinda or the sum total is one degree is this — that three planets are considered as malefics while three planets are considered as benefics and Mercury is malefic or benefic according as he is alone or associated with benefics or malefics as stated before. There can thus be at one particular time Subha drishtis of four grahas only and Papa

drishti of three grahas only and vice versa and hence the Drik bala can never exceed one degree, taking the Drik bala of each of the planets as one full degree. It may, however, be that that there may be no Subha or Papa drishti on any particular planet while there is full subha or papa drishti of four planet so that the total of the Papa or Subha drishti may be four degrees while the Subha or Papa drishti is nil, and hence to get one full degree of the papa or subha graha, the total must be divided by four.

The drishti values are common to all the grahas who aspect the houses and grahas placed in the 7th house in which they are placed i.e. in opposition i.e. 180 degrees away to and from the one in which they are placed. The value of the Drishti in case of opposition is at its maximum which is one degree. But Mars, Jupiter and Saturn have some extraordinary aspects by virtue of the fact that they are superior planets having their orbits outside the orbit of the Earth. Thus Mars aspects the 11th house from the one in which he is placed, Jupiter the 5th, and Saturn the 3rd. Again Mars also aspects the 8th house from the one in which he is placed, Jupiter the 9th and Saturn the 10th. It will be noted that the order of the planets for these aspects is in the regular order of the distances of the grahas from the Earth. Mars 8th, Jupiter 9th, Saturn 10th. In the former case it might at first sight appear as if there was some inconsistency but on closer examination it will be seen that the order in this case is simply reversed and counted backwards from Saturn the planet farthest from the Earth and then going in the reverse direction, Mars and Jupiter are again found in the regular order as in the 1st case.

The Drik bala—Its significance

The drik bala signifies the light in which the native is clothed upon by his family relations caste community

society and the world in general. In other words, it signifies the general opinion and esteem or otherwise in which the native is held by others around and about him. If the aspects are from the natural benefics and hence good the native is held as a rule in high respect and esteem and is generally popular, if the aspects are from the natural malefics, and hence evil, the native is subjected to criticism and abuse and may perhaps be even the victim of scandal. The greater the number of the aspect the more famous and prominent is the native. The number of the aspects shows the native's importance in life. The quality of the aspects as evil or good is shown by their coming from the malefics and the benefics combined the opinion about the native is of a mixed character intensely loved by some and intensely disliked or hated by others. The strength or weakness of the opinion one way or the other depends upon the strength or weakness of the planets respecting aspects of planets weak by sign or house position mean little influence aspects of planets strongly placed by sign and house position show a marked influence.

The aspect strength of the planets and its significance as just explained would be and is qualified in various other ways. It has been stated that the aspects of the natural malefics are evil and those of the natural benefics are good. But this general rule it seems is subject to the exception that these aspects get intensified or mitigated by other factors viz (1) the natural relationship of friendliness enmity or neutrality between the planets and (2) the temporary relationship of friendship and enmity formed by the daily axial rotation of the Earth. Thus an aspect of Mars on the Sun is evil no doubt but it is to be borne in mind that the Sun and Mars are natural friends and so are the Moon and Jupiter and hence an aspect of Mars on the other planets who are his natural friends would not in all likeli-

hood work extreme evil. But an aspect of the same Mars on Mercury or Saturn who are his natural enemies is certainly evil indeed and is likely to cause harm or injury to the native. The principal just enunciated would be easily understood by a concrete illustration. Planetary relations are best understood by humanising the planets, so to say. Friends are after all friends and enemies, enemies. Let us suppose there is an opposition or square aspect from Mars on Jupiter. The force of Mars can be best realised by likening him to a Pathan who is generally supposed to be a wild, animal type of a fellow. But the Pathan is well-known to be a very faithful servant and friend, one who would not hesitate in the least for a moment to sacrifice his life for his master or friend. Jupiter means a Brahmin. On questions of religious modes, manners and habits of life, they are as poles asunder. But if the Pathan and Brahmin are friend just as Mars and Jupiter are, the Pathan though he is supposed to be naturally evil minded, as a rule goes to the rescue of his Brahmin friend and lays down his life if need be for him. Hence an aspect from Mars on Jupiter is not so bad and evil. Now let us suppose there is aspect of the same Mars the Pathan on Saturn, who represents the labour class in general. Mars and Saturn being natural enemies, an aspect between them is likely to work havoc as these two are natural enemies.

Thus the aspect strength of the planets is not to be judged as good or evil merely from the fact that the aspects come from the natural malefics or benefics, but it has also to be seen whether the aspects are from and between natural friends or enemies. Evil aspects from the malefics on the natural malefics and foes only go to intensify the evil, benefic aspects from the natural benefics on the natural benefics and friends go to intensify the good. Evil aspects

from the natural malefics upon natural friend though evil indeed do not work havoc, good aspects from the natural benefics, but on natural enemies do not produce much good

The Tatkālika Matri or enmity has also to be borne in mind in this connection as already pointed out before. Thus the conjunction and opposition between any planets make them Tatkālika enemies and make natural friends only neutrals while if they are natural enemies bitter enemies. In the first, the good likely to ensue by reason of natural friendship is decreased, while the evil likely to ensue by reason of natural enmity is increased. In conjunctions, the maximum familiarity breeds contempt applies. In opposition, the very word suggests that there will be opposition and hence enmity. These considerations also apply to the other relations arising by the Tatkālika friendship or enmity between the planets.

Thus it is the Panchādha Matri or the result of the combination of the two Matri tables which has an important bearing in this connection. Keshava Jatal Sloak 4, Brihat Parashar Hora Uttar Kanda Adhvaya 2nd

N B 1 So far as the aspects in Western Astrology are concerned they seem to have been based on the Tajak system of Astrology. Indian Astrologers make use of these very aspects in the interpretation of the Solar Revolution horoscopes or Varsha Kundalis.

N B 2 Another important thing to bear in mind about the aspects is that the aspectual strength of the Sun, Mercury and Venus can never be more than 1 degree as there can be no aspects between

the e planets inter se Hence the highest good or bad aspects that can fall on these three planets can never be more than 1 at the utmost As for the rest of the four planets which are the Moon, Mars Jupiter and Saturn the superior planets, the sum total of the aspects good or bad can be one full degree

Conclusion

It has been seen that there are six kinds of balas or powers of the planets viz (1) Naisargik—Natural (2) Cheshta—Motional (3) Sthana—Positional (4) Kal—Temporal (5) Dik—Directional (6) Drik—Aspectual

The first two and the last two balas have only one unit of strength the first five are always additive, the last may be additive or deductive according as the Dristi Pinda or the sum total of the aspects is benefic or malefic The Sthana Bala is of five kinds viz (A) Oonch bala—Exaltation strength (B) Yugmayugma bala—Polar affinity strength (C) Dreshkana bala—Decanate strength (D) Kendradi bala Angular strength and (E) Saptak Varga bala as already explained before The first and fourth factors of this bala have each one unit of strength the second and third factors have each a moiety and a quarter units of strength respectively making three quarters in all and the last one has three-quarter unit of strength in each one of the seven Vargas at the highest if the planet is found to be in the Multrikona sign in each one of the seven Vargas making together the sum total of 31 units for this bala alone, but 11½ of a unit if the planet is in the sign of his inveterate and bitter enemy making together the sum total of 71½ of a unit i e about 7 of a unit in all at

the outset. The highest Sthana bala can thus be 5 units the lowest about 1 unit

The Kala bala referred to above in number 1 consists of six factors viz (a) Ayana bala (b) Paksha bala (c) Natonnat bala (d) Din-Ratri Tribhaga bala (e) Yudha bala—Fight strength (f) and Varshadi bala which last one is sub divided into (1) Abdashipati bala (2) Mādashipati bala (3) Varadhipati bala and lastly (4) Horadhipati bala. These lords the abdashipati etc have 1 quarter, 1 moiety three quarters and one full unit of strength respectively making the sum total of the strength of this factor 2 units while the first five factors have each one of them one unit of strength. Thus the highest amount of the Kala bala can be 7 units in all including the Ayana bala. The learned author of the Keshava Jatak Keshava Duvana has dealt with the Ayana bala as part of the Cheshta bala but it has been taken here as part of the Kala bala for the sake of convenience. It makes no difference in the computation of the highest and lowest units of the total of all the balas which a planet is likely to attain. Keshava Duvana has also taken the Cheshta bala as being of two kinds viz (1) Ayana Bala and (2) the Cheshta bala. The Ayana Bala has been included here in Kala Bala and not in the Cheshta Bala as just pointed out. The Yudha bala of a planet is very rare indeed though it is not impossible. The simple reason is that planets come in such close conjunction on rare occasions at long intervals. Thus the total strength which a planet can attain at the highest is about 19½ degrees as shown below

<i>Kind of Bala</i>	<i>Units of Strength</i>	<i>Total Units</i>
(1) Naisargika Bala	1 unit	1 Unit
(2) Cheshita ,	1 ,	1 "
(3) Sthana	(a) Oonch Bala	1 "
	(b) Yugma Yugma Bala	$\frac{1}{2}$ "
	(c) Dreshtika "	1 "
	(d) Kendradi	1 "
	(e) Saptak Vaigadi Bala	$5\frac{1}{2}$ " 8 Units
(4) Kala ,	(a) Ayana Bala	1 ,
	(b) Paksha ,	1 "
	(c) Natonnat Bala	1 ,
	(d) Dina Ratri Tribhaga Bala	1 "
	(e) Yudha Bala	1 "
	(f) Varshadhupati Bala	$\frac{1}{2}$ "
	(g) Masadhupati	1 ,
	(h) Varadhupati	1 ,
(5) Dik	1	1 Unit
(6) Drak	1 "	1
Total Units		19 $\frac{1}{2}$ Units

It has however to be noted that the Sun and Moon have no Yudha bala and can hence never have more than 18 $\frac{1}{2}$ units of strength at the highest. Similarly the Drak bala of the Sun can never be more than 1 unit as additive for the simple reason that there can never be any aspects between the three planets the Sun Mercury and Venus. Thus the total strength of the Sun can only be 18 units at the highest.

So far as the Moon is concerned her highest total bala can be 18 $\frac{1}{4}$ as she has no Yudha bala and her Naisargika bala is $\frac{1}{4}$ only.

As for the inferior planets Venus and Mercury, their highest bala can be 18 plus their Naisargika strength which is $\frac{5}{7}$ and $\frac{2}{3}$ making the aggregate total of the units of strength to be $18\frac{5}{7}$ and $18\frac{2}{3}$ respectively

As for the superior planets Jupiter, Mars and Saturn, their highest bala can be $18\frac{1}{2}$ plus their Naisargika strength viz $\frac{1}{4}$, $\frac{2}{3}$, $\frac{1}{2}$ respectively, making together the aggregate total of the 18 units of strength $19\frac{1}{4}$, $18\frac{1}{2}$, $18\frac{1}{4}$, respectively

The lowest balas of the various planets can be as low as pointed out below

Planets	Naisargika	Chakrta	Stlana (Ke tral)	K li	Dik	Drak	Total
Sun	1	0	$\frac{1}{2}$	0	0	$-\frac{1}{2}$	$+\frac{3}{2}$
Moon	$\frac{6}{7}$	0	$\frac{1}{2}$	0	0	1	$+\frac{3}{2}$
Venus	$\frac{5}{7}$	0	$\frac{1}{2}$	1	0	$\frac{1}{2}$	$+\frac{13}{2}$
Jupiter	$\frac{4}{7}$	0	$\frac{1}{2}$	$1 \times$	0	-1	$+\frac{7}{2}$
Mercury	$\frac{2}{7}$	0	$\frac{1}{2}$	$\frac{1}{2} +$	0	$\frac{1}{2}$	$+\frac{19}{2}$
Mars	$\frac{2}{3}$	0	$\frac{1}{2}$	0		1	$+\frac{1}{2}$
Saturn	$\frac{1}{4}$	0	$\frac{1}{2}$	0	1	1	$+\frac{11}{4}$

The lowest number of units of the strength of each planet is thus plus something, except in the case of malefics Mars and Saturn, where it is something minus

The total of the various kinds of balas is known as the Shadbala. If the Shadbala comes to 12 or over, the planet is considered to be very strong in his Shadbala. If the total is 6 and over, the planet is said to be strong in his Shadbala. If the total is less than 6, the planet is said to be weak in his Shadbala.

Bhava Balas or House Strength.

We come next to the Bhava balas or the strength of the various Bhavas or houses which every student of

$\times$ Dina Ratri Tribhaga bala $+$ Vya a bala.

astrology knows are 12 in number. The Bhava bala is of 3 kinds viz (1) the Bhavadhipati Bala (2) The Bhava Dik bala and (3) the Bhava Drik bala

(1) Bhavadhipati Bala

This bala is nothing but the bala of the ruler of the particular house. Thus if Jupiter rules the Ascendant, the Bhavadhipati bala to be taken into account is that of Jupiter, as he rules the ascendant. Similarly with all the other houses and their strength in this connection.

(2) Bhava Dik bala

For the purposes of this bala the signs occupying the various houses are divided into 4 kinds (1) Human or biped (2) animal or quadruped (3) vermin and (4) Watery. The human signs are Gemini, Virgo, Libra, Sagittarius (1st half) and Aquarius. The animal signs are Aries, Taurus, Leo, Sagittarius (2nd half) and Capricorn (1st half). The Vermin signs are Cancer and Scorpio and the Watery signs are Capricorn (2nd half) and Pisces.

The 7th house has to be deducted from the human signs, the 4th house from the animal signs, the 1st house-ascendant from the vermin signs and the 10th house-the meridian from the watery signs. The balance obtained has to be dealt with in the same way as in the case of finding out the Dik bala of the planet. i.e. the bala has to be divided by 6 and the result is the Dik bala of the house. If the bala is more than 6 it has to be deducted from 12 and then divided by 6 and the result is the Dik bala of the house. The bala thus obtained has to be added to the Bhavadhipati bala.

(3) Bhava Drik bala

The 3rd and 1st half of the Bhava bala is the Bhava Drik bala, or the aspect strength of the Bhava. It is to be

found in the same way as the Drik bala of the planets. If the sum total of the aspects on the house is benefic, a quarter of it has to be added to the total of the Bhavadhipati and Bhava Dik balas and the result will constitute the Bhava Bala. If, on the other hand, the sum total of the aspects on the house is malefic a quarter of it has to be deducted from the total of the Bhavadhipati and Bhava Dik balas and the result will constitute the Bhava bala. The aspects of Mercury and Jupiter on houses aspected by them are to be added, and thus the total Bhava bala of a particular house will be composed of (a) the Bhavadhipati bala plus (b) the Bhava Dik bala and (c) plus or minus a quarter of the benefic or malefic aspects—the Bhava Drik bala and lastly (d) plus the aspects of Mercury and Jupiter on the Bhavas aspected by them in addition.

It must have been noticed that while the balas or powers of the planets are of 6 kinds the balas of the Bhavas or the houses are of 3 kinds only. The Dik and Drik balas are common to both the planets and the houses. There can obviously be no Sthana bala of the houses or Bhavas as the Bhavas or houses are sthanas themselves. Similarly there can be no Cheshta bala of the houses or the Bhavas as the Bhavas do not go retrograde or move as the planets do. Similarly there is no Kala bala of the houses, as the Bhavas have no Dashas as the planets have. The Naisargik bala of the planet seems to be common with the Bhavadhipati bala of the Bhavas or houses which may also be styled the Naisargik bala of the Bhavas. Thus the Bhavas or houses have no balas like the Sthana, Kala and Cheshta balas of the planets but the Dik, Drik and Naisargik balas are common to both the planets and the houses. While the Naisargik bala of the planets remains constant throughout and is unchangeable the Bhavadhipati bala changes in pro-

portion to the strength of the ruler of the house, which however, once ascertained remains constant and unalterable again

So far as the *balas* of the *bhavas* or the mundane houses are concerned the *bala* of the *Bhava* or the house is that of the ruler of the house plus its *Dik bala* and plus or minus its *Drik bala* according as the sum total of the aspects of the planets is benefic or malefic. The maximum *bala* which a planet can attain is as we have seen $19\frac{1}{4}$ at the highest in the case of the Moon and $18\frac{1}{2}$ and $18\frac{1}{4}$ in the case of Mercury and Saturn. If the *Dik* and *Drik* *balas* of the *Bhavas* are both additive, the maximum *bala* which a *Bhava* can attain is about 21 and a little over, In the case of houses aspected by Mercury and Jupiter, there will be one additional unit as these planets give an extra unit of aspect strength to the *Bhavas*. If the *Drik bala* is negative it will cancel the *Dik bala* and the only *Bhava Bala* left will be the *Bhavādhipati Bala*.

It has been pointed out that the sum total of the *Drik bala* of the Sun, Venus and Mercury in the case of the planets can never exceed '1' unit when it is additive as these planets can never aspect each other inter-se but they can aspect the 7th house from the one in which they are placed, and their *Drik bala* can thus be additive by one full degree in the case of the *Bhava Balas*.

Cheshta Kendras of the Moon and Sun How to find them

Deducting the Sun's Sign degrees minutes and second i. e. the *rashi*, *am*, *has*, *kalas* and *vikalas* from the Moon's *rashi*, *am*, *has*, *kalas* and *vikalas* we find the *Cheshta*

Kendra of the Moon. Adding the Ayanamsha to the Nirayana Sun, we get the Sayana Sun. Adding 3 thereto, we get the Cheshta Kendra of the Sun. If it is more than 6 signs, it must be deducted from 12. For every sign, the Cheshta bala will be 0-10-0, for every degree (amsha) it will be 0-0-20-0, and for every minute and second 0-0-0-20. Thus supposing that the Moon is in Virgo 5-12-28-13, and the Sun is in Gemini 2-14-21-4, we get the Moon's Cheshta Kendra as 2-29-7-9. Reducing this Cheshta Kendra of the Moon to figures as mentioned above to find out her Cheshta bala, we get 20 for the 2 signs, 9-20 for the 28 degrees and 2-20 each for the kalas and vikalas. Thus the total Cheshta bala of the Moon

$$\begin{array}{r}
 20-0-0 \\
 9-20-0 \\
 2-20 \\
 \hline
 29-22-20
 \end{array}$$

When the Sun is already Sayana, it is unnecessary any wrong to add the Ayanamsha, we straight away add 3 to find his Cheshta Kendra

Planetary Ishta (good) and Kashta (evil)

In order to find out the Ishta (good) of a planet, multiply the Cheshta bala of a planet by its Onch bala and then find out the square root of the multiplication thus obtained and that will constitute the Ishta good of the planet

The Cheshta and Onch balas must each separately be deducted from unity and the two remainders must be multiplied as before and the square root of the product taken out, which will constitute the planets Kashta (evil)

The sum total of all the 6 kinds of the balas of each one of the 7 planets which is obtained must be multiplied

by the Ishṭa-good & Kṛṣṭa-evil found out as stated above and the resultant product will show the proportion of the good or evil which the planets are to cause or do during the periods of their Dashas or Antardashas. Similarly the proportion of the good or evil aspects of the various planets which will be operating during their Dashas or Antardashas will be shown by the result and product obtained by the multiplication of the Ishṭa-good or Kṛṣṭa-evil and the good and evil aspects of the various planets.

It is important here to note the manner in which the Ishṭa-good and Kṛṣṭa-evil of the planets is found. It has been seen that for this purpose the Cheshta and Oonch bilas are multiplied and the square root of the product is taken out. The Cheshta bala, as has been seen, shows the planet's motion and the planets' progress through the 12 signs. The Oonch bala of the planets, as has been seen is the planets' strength or power in proportion to the distance from his position as determined by reference to the sign and degrees of his exaltation and depression. Thus the planet's Ishṭa and Kṛṣṭa are in proportion to the position of the planet in the horoscope in connection with the sign and degree of his exaltation and depression and his progress through the 12 signs of the Zodiac. It will thus be seen how the position of a planet with reference to his signs of exaltation and depression affect his powers to do good or evil during the period of his Dasha or Antardasha. The same remarks apply to the good or evil aspects of the planets.

Cheshta and Oonch Rashmis

Multiplying the Oonch and Cheshta bilas of the planets by 6 and adding one to the multiplication thus obtained we find the Oonch and Cheshta Rashmis of the various planets. The reason of multiplying by 6 is that that

is the highest distance from the signs of exaltation and depression of the planets and that is also the highest distance 6 signs or 180° from the points of the slowest and fastest motions of the superior planets while in conjunction and opposition with the Sun and in inferior and superior conjunction of the inferior planets like Mercury and Venus with the Sun. The lowest Oonch and Cheshtā Rashmis of each planet will be one degree and the highest will be seven at a particular time. Thus the whole total of the cheshtā Pashmis of the seven planets will be 7×7 , while the total of the lowest Cheshtā Rashmis will be 7. But that is not the case with the Oonch Rashmis for the simple reason that the planets are not and never can be all exalted or debilitated at the same time for if Mercury is exalted, that is if he is in Virgo Venus will be in or near the sign of his debilitation and when she is exalted that is when she is in Pisces Mercury will be in or about the sign of his debilitation. Thus the total of the highest Oonch Rashmis can never exceed 7×6 plus 1 that is equal to 43 at the utmost 7 degrees of the exalted planets and one degree at the most of the debilitated Mercury or Venus. Similarly the total of the lowest Oonch Rashmis can never be less than 12 or 13 taking 6 planets in their debilitation and one degree of each one of them and six or seven degrees of either Venus or Mercury in exaltation. Statements in astrological books giving results good or bad of over 43 or lower than 12 degrees of Oonch Rashmis of the planets are bad and misleading and ridiculous and should be discounted and discarded altogether. It is also worth noting the position of Mercury in this connection. Six planets can be in the signs of their debilitation while Mercury is in exaltation, but while he is debilitated four of the remaining planets, the Moon, Mars, Jupiter and Saturn can be in debilitation,

that is 5 planets in debilitation including himself. The Sun and Venus can never be in debilitation when Mercury is debilitated, on the contrary both of them will be in or near the signs of their exaltation.

Another peculiarity to note is that though all the planets can be in the signs of their own rulership, they can only be so in the following sequence and in no other way.

The sequence is as follows viz the Moon in Cancer, the Sun in Leo, Mercury in Virgo, Venus in Libra, Mars in Aries or Scorpio, Jupiter in Sagittarius or Pisces and Saturn in Capricorn or Aquarius because when the Sun is in Leo, Mercury can never be in Gemini or Venus in Taurus. This is a physical impossibility.

However, it is important to note that all the planets can be placed in their Multrikona Signs at one and the same time. Thus Mars can be in Aries, the Moon in Taurus, the Sun in Leo, Mercury in Virgo, Venus in Libra, Jupiter in Sagittarius and Saturn in Aquarius.

Planetary Powers and Ages

Another way of estimating the planetary powers is to consider the planets' age. Here again the analogy of human beings comes into prominence. The age of the planets is taken into account from the number of the degrees of the sign in which he is placed. Some divide it into five stages and some into three. A planet placed in the 1st 6 degrees of an odd sign is said to be in his or her childhood, in the next 6 degrees from 7 to 12 in his or her boyhood or maidenhood, in the next 6 degrees from 13 to 18 in his or her youth, in the next 6 degrees from 19 to 24 in his or her middle age and lastly in the last 6 degrees from 25 to 30 in his or her decrepit old age. In the case of even signs, the order is reversed. This is the division adopted by one

school. Another school divides it the age into three stages only, viz. the first 10 degrees in an odd sign is taken to be his or her childhood, the middle 10 degrees from 10 to 20 his or her youth and the last 10 degrees from 21 to 30 his decrepit old age. The order is reversed in the case of the even signs. The analogy and comparison are clear and self-evident and need no elaborate explanation. In each case one degree must be taken as equal to 2 or 3 years according to the circumstances of each case.

Lastly as an aid to memory, all the planetary powers may each be summarised and stated in one short sentence.

- | | | | |
|--|---|--------------|---|
| (I) Naisargik Bala—Natural Strength—Inherent constitutional strength | | | |
| (II) Cheshta | „ | -Motional | „ -Native's own course of conduct in life |
| (III) Sthana | , | -Positional | -Birth, Position and status in life |
| (IV) Kala | , | -Temporal | „ -Indication of the time or times of the occurrence of events in life |
| (V) Dik | | -Directional | -Source or agency through which or whom good or evil is likely to occur |
| (VI) Drik | | -Aspectual | -The light in which society and family and others estimate the native |

The sub-divisions of the Sthana Bala may be summarised and stated in one sentence as follows